A SMALLER

SCRIPTURE HISTORY.

IN THREE PARTS:

OLD TESTAMENT HISTORY;
CONNECTION OF OLD AND NEW TESTAMENTS;
NEW TESTAMENT HISTORY TO A. D. 70.

EDITED

By WILLIAM SMITH, D.C.L., LL.D.

Illustrated by Engravings on Wood.

NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE.
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PREFACE.

This work is designed to supply a condensed Manual of Scripture History for the junior classes in Schools, and for Family Use. It presents the whole subject in one volume, containing the Histories of the Old and New Testaments, with a brief, but fairly complete, account of the connecting period.

To simplify the plan, and to suit the comprehension of the young, the book is confined for the most part to a narrative of leading facts, avoiding critical discussion on the one hand, and theological exposition on the other. The *Notes*, which have been added very sparingly, on points which could scarcely be left unexplained, are intended chiefly for the teacher. Other matters, which the teacher may desire to introduce at his discretion, will be found in the "Student's Manuals of Old Testament" and "of New Testament History," the *order* of which is here generally followed.

As the book is meant to be used *with*, and not at all in place of, the Bible, many of those exquisite stories, which are only spoiled by the attempt to repeat them in other words, are merely referred to, leaving the details to be read in Scripture itself; and thus space has been gained to make the general narrative more complete.

The "Received Chronology" is adopted throughout. No other complete system is yet established; and partial attempts at correction would have involved discussions quite out of place here. This will explain some differences in the dates

given for contemporary events in the "Ancient History" of this series. Down to the destruction of the kingdom of Israel in B.C. 721, the dates both of Sacred and Secular History still require adjustment; and, meanwhile, each system of chronology affords a valuable aid for the *order* of the events.

The "Contents" are drawn up in such a manner as to form a Chronological Table; and they will also suggest Questions for the teacher. Tables of the Weights, Measures, and Money mentioned in the Bible are given at the end of the book.

Shekel.

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PART I.

HISTORY OF THE OLD TESTAMENT.

FROM THE CREATION TO THE COMPLETION OF THE OLD TESTAMENT CANON.—B.C. 4004 TO 400.

CHAPTER I.

FROM THE CREATION TO THE DELUGE.—B.C. 4004–2348.

"In the beginning God created the heavens and the earth." Thus, at the very commencement of the Bible, we are taught that the world has not always been in existence, but that it was made out of nothing by an Almighty God. The heaven which God created is that which we see, or which can be seen; the earth is the globe on which we live. Whatever wonders science may reveal in heaven or earth, the simple truth remains that God created them all.

The sacred writer next describes *the order* in which the various portions of the universe were made. The earth, after its creation, was for a long time in a formless and empty state—"without form and void, and darkness was upon the face of the deep." The steps by which the heavens and the earth, one after the other, rose out of this chaos, are arranged in periods called days. The following are the works assigned to each day when the Spirit of God moved upon the face of the waters:

On the First Day was created Light (Gen. i. 1–5).
On the Second Day—the Firmament or Sky (6–8).
On the Third Day—Dry Land, Herbs and Trees, and separation of the earth from the sea (9–13).
On the Fourth Day—Sun, Moon, and Stars (14–19).
On the Fifth Day—Fishes and Birds (20–23).
On the Sixth Day—Animals and Man (24–31).
On the Seventh Day God rested from His work, and blessed and sanctified it as a Sabbath or day of rest (ii. 2–3).

After the earth had been prepared and adorned for his dwelling-place, after sky and earth and ocean had been peopled with living creatures for his use, man was formed of the dust of the ground, and God breathed into his nostrils the breath of life, and Man became a living soul (Gen. ii. 7). He differed from all other creatures in that he was made in the image and after the likeness of God—in other words, in that he possessed an intellectual and spiritual nature. God gave him dominion over all created things, and to him, and to the animals, the plants were assigned for food. The name ADAM, bestowed upon the first man by the Almighty, had reference apparently to the ground (*Adamah*) out of which he was formed; and in the meaning of the word there is contained the idea of redness of color.

The Lord God placed the man whom he had made in a garden, in the region of Eden. This spot was probably somewhere among the highlands of the modern Armenia, south of the Caucasus. It was watered by four rivers—Pison, Gihon, Hiddekel, and the Euphrates. The first two are unknown; the third was no doubt the Tigris. The only task given to Adam was to dress and keep this garden. Of the fruit of every tree therein he might freely eat, with the exception of the tree of the knowledge of good and evil. Of that God said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Surrounded as he was by living creatures, man was yet alone. God brought them all before him that he might name them, which shows that he was endowed at his creation with the power of *language;* but for Adam no help-

meet for him was found. Then the Lord God caused a deep sleep to fall upon him; and while he slept, he took one of his ribs, of which he formed a woman, and brought her unto him. And when Adam awoke and saw her, he said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man" (Gen. ii. 23). This was long afterwards used by our Lord as a reason for the law of marriage, which is plainly implied in the fact that one woman was created for one man. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (Matt. xix. 5).

It is important to notice that the two ordinances of the Sabbath and of Marriage were instituted by God "in the time of man's innocence."

Eden was not merely the blissful abode of our first parents, it was also the scene of their temptation and of their fall. When Adam was first placed there, and commanded not to eat of the tree of the knowledge of good and evil, a restraint was laid upon his appetite and upon his self-will. While he was shown by this prohibition that he was to live under a law, he was at the same time left free either to obey or to break it. Adam and Eve had not long been in Eden before a serpent—a creature well known as the type of the chief of the fallen angels—came to the woman, and inquired whether God had really told them not to eat of every tree of the garden. And when the woman replied that it was so, he invited her to eat of the forbidden fruit, assuring her that they would not really die; that God had forbidden them to touch the tree of knowledge because he knew that, as soon as they did so, they would be "as gods, knowing good and evil." Whereupon the woman, seeing that "the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise," believed his words, and "took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Thus they fell into the threefold sin of sensuality, pleasure, and ambition—"the lust of the flesh, the lust of the eyes, and the pride of life" (1 John ii. 16). The same threefold appeal of the tempter to the infirmities of our nature may be traced also in the temptation of Christ, the second Adam, who was "in all points likewise tempted, but without sin" (Heb iv. 15). Immediately the eyes of them both were opened; they perceived that they were naked, and made themselves aprons of fig-leaves. Soon afterwards they heard the voice of the Lord God, and hid themselves from his presence among the trees of the garden. But the Lord called Adam, and said, Where art thou? Adam replied, "I heard thy voice, and I was afraid, because I was naked; and I hid myself." How couldst thou know, said the Lord, that thou wast naked unless thou hadst eaten of the tree of which I

commanded thee not to eat? Then the man cast the blame upon the woman, and the woman upon the serpent, and God proceeded to award a righteous sentence to each.

i. A curse was pronounced upon the serpent. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 14, 15).

ii. A curse was pronounced upon the woman. In sorrow and in multiplied suffering she was to give birth to her children. And as the cause of his fall, henceforward she was to be subject to her husband. At first she was his equal (Gen. iii. 16).

iii. A curse was pronounced upon the man, and upon the ground also on his account. He was doomed to a life of toil: the earth was to bring forth thorns and thistles, and in the sweat of his face was he to eat bread till he returned to the ground (Gen. iii. 18, 19).

They had also incurred by their disobedience another penalty, which was to be paid at a later period. "Dust thou art, and unto dust shalt thou return." They were, however, sent forth at once from the Garden of Eden, lest they should eat of the tree of life and live forever. Cherubim, armed with a flaming sword, were stationed at the entrance to prevent them from returning to taste its fruit. It is most probable that the "coats of skins," with which the Lord God clothed our first parents, were the skins of animals slain in sacrifice. Thus early was man taught by the use of sacrifice that "without shedding of blood there is no remission" of sin (Heb. ix. 22).

The curse upon the serpent, and the promise to the woman that her seed should bruise his head, pointed clearly to a Redeemer, who should be born of a woman, and who, after suffering from the malignity of the Serpent—after his heel had been bruised—should destroy the works and the power of the Devil. Here we have the *first prophecy of the Messiah.* Henceforth the woman lived in the expectation of the promised seed, which should make her the mother of a truly *living* race; and, to signify this hope, Adam gave her the name of Eve (*Chavah*, that is, *living*). Thus already life began to spring from death (Gen. iii. 20).

After their banishment from Eden, Eve bore her first-born son, and named him Cain (that is, *gotten* or *acquired*), saying, "I have gotten a man from the Lord." Her second son was named Abel (that is, *breath*, *transitoriness*). "Abel was a keeper (or feeder) of sheep, but Cain was a tiller of the ground." In course of time it came to pass that they offered sacrifices unto the Lord: Cain brought of the fruit of the ground; Abel brought of the firstlings of his flock and of the fat thereof. But the two offerings were not

presented in the same spirit, and so "the Lord had respect unto Abel and his offering," but Cain's was rejected on account of the state of mind in which it was brought. At this Cain was very wroth and unhappy. "Why art thou wroth?" said the Lord to him. "If thou doest well, shalt thou not be accepted? and if thou doest not well," sin lurketh as a wild beast at the door, seeking the mastery over you, but thou art to resist and subdue it (Gen. iv. 7). Cain, however, could not pardon his brother Abel for being better than himself, and when they were in the field together, he fell upon him and slew him. Awful is it to remember, that the first overt act of sin after the fall was a brother's murder; but he who knew what was in man has testified that "Whosoever is angry with his brother without a cause" (Matt. v. 22) has already broken the spirit of the Sixth Commandment, and that "Whosoever hateth his brother is a murderer" (1 John iii. 15).

This first crime was quickly punished. "Cain," said the Lord, "where is Abel, thy brother?" To this he replied, "I know not; am I my brother's keeper?" But God said, "What hast thou done? thy brother's blood crieth unto me from the ground." And, in punishment of his crime, the ground was cursed for him again, and henceforth was not to yield her strength under his tillage: "a fugitive and a wanderer was he to be upon the earth." But even in this renewal of the curse we still see the mercy which turns the curse into a blessing, as it no doubt caused the family of Cain to turn their attention to those mechanical arts which they afterwards practiced (Gen. iv. 1–12).

Cain received his doom in a hardened spirit of impenitence, and exclaimed, "My punishment is greater than I can bear." His great fear was that, when driven out from the abodes of men, and from the face of God, every one who found him should slay him. That shall not be so, said the Lord. And he set a mark upon Cain, lest any finding him should kill him, and he pronounced a sevenfold punishment on any one who should do so.

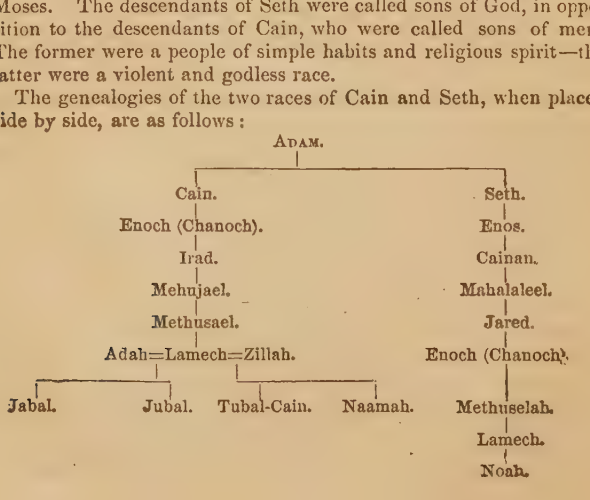
Cain, having gone out from the presence of the Lord, directed his steps to the east of Eden, and settled in the land of *Nod*, that is, *banishment*. There he built a city, and called it Enoch, after his first-born son. The names of his descendants to the sixth generation were Enoch, Irad, Mehujael, Methusael, and Lamech. From the few facts recorded about them we learn that Lamech set the example of polygamy; his address to his two wives (Gen. iv. 23, 24) is the earliest example of poetry, and it also shows that he committed the second murder. Of his three sons, Jabal was the first wandering herdsman; Jubal, the inventor of musical instruments, both stringed and wind; and Tubal-Cain, the first smith.

Dismissing the family of Cain, the sacred writer now relates the

history of the chosen race. God gave to Eve another son instead of Abel, whom Cain slew (Gen. iv. 25), who was hence named Seth (properly, *appointed*). His birth was followed by that of other children. Seth, too, had a numerous posterity. The names of Seth's descendants were Enos, Cainan, Mahalaleel, and Jared, of none of whom are any particulars recorded. But the next among the descendants of Seth, "Enoch, the seventh from Adam," stands conspicuous as one who walked with God—a phrase which is often used to describe a life of close communion with God. When he was three hundred and sixty-five years old his faith was rewarded by a special favor. "He was not; for God took him" (Gen. v. 24). Of the meaning of this phrase the writer of the Epistle to the Hebrews leaves no doubt: "By faith Enoch was translated, *that he should not see death;* and was not found, because God had translated him" (Heb. xi. 5). In his case, as in Elijah's, the miracle was a testimony to the divine mission of the prophet. Methuselah, the son of Enoch, is noted for having reached the greatest age of any man on record. He lived nine hundred and sixty-nine years: his son Lamech, the father of Noah, died five years before the Deluge.

The traditions of primeval history may very easily have been handed down by a few generations of teachers. Adam, no doubt, handed down to Seth and his posterity the promises of mercy that had been given to him by God, and thus they were easily transmitted to Noah, from Noah to Abraham, and from Abraham to Moses. The descendants of Seth were called sons of God, in opposition to the descendants of Cain, who were called sons of men. The former were a people of simple habits and religious spirit—the latter were a violent and godless race.

The genealogies of the two races of Cain and Seth, when placed side by side, are as follows:



The name of Noah is significant. It means *rest* or *comfort*, and his father gave it, saying, "This shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29). These words seem to express a deeper weariness than that arising from the primal curse, from which, indeed, the age of Noah brought no deliverance. But it did bring the comfort of rest from the wickedness which had now reached its greatest height. The race of Seth had become infected with the vices of the Cainites. This seems to be the only reasonable sense of the intercourse between "the sons of God" and "the daughters of men" (Gen. vi. 2). The family of Seth, who preserved their faith in God, and the family of Cain, who lived only for this world, had hitherto kept distinct; but now a mingling of the two races took place, which resulted in the thorough corruption of the former, who, falling away, plunged into the deepest abyss of wickedness. We are also told that this union produced a stock conspicuous for physical strength and courage (Gen. vi. 4).

God, beholding the perverse imaginations of the human race, repented that he had made man, and said, "I will destroy man and beast, birds and reptiles, from the face of the earth." Noah, however, found grace in the eyes of the Lord. He was the tenth from Adam, and is described as a just man and perfect in his generations. Like Enoch, he testified against the prevailing wickedness, for he is called "a preacher of righteousness" (2 Pet. ii. 5). Having looked upon the earth and seen that it was corrupt, God said to him, "Make thee an ark of gopher (*i. e.*, cypress) wood for the saving of thyself and thy house." God then gave him instructions as to the building of an ark capable of receiving himself and his family, with two of every species of living creatures, and according to all that God commanded him so did he.[1] For one hundred and twenty years, while the ark was preparing, the long-suffering of God waited, but in vain, as if hoping for some improvement in the prevailing wickedness (1 Pet. iii. 20). Doubtless Noah continued his "preaching of righteousness" throughout that period, but his work preached louder still. Mankind went on, however, "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark" (Matt. xxiv. 38).

At length the flood began. Noah was six hundred years old when the Lord said to him, "Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation. Of every clean beast take seven couples, and of beasts that are not clean take two couples, and of birds take seven couples, to keep up their race. For in seven days' time I will cause it to rain upon

[1] See Note on "Noah's Ark" at the end of this chapter.

the earth forty days and forty nights, and I will destroy all the creatures that I have made from off the face of the earth." Noah obeyed, and entered into the ark with his wife, and with his three sons, Shem, Ham, and Japheth, and their wives, and the Lord shut him in. Seven days afterwards, "the fountains of the great deep were broken up, and the windows of heaven were opened." For forty days and forty nights the rain fell upon the earth, and rose to such a height that all the high hills and the mountains were fifteen cubits (about twenty-four feet) under water. "And all flesh died that moved upon the earth." Noah and those that were with him in the ark alone remained alive. The vast expanse of water was unbroken save by that floating ark for one hundred and fifty days, or five months (Gen. vii. 1–24).

Meanwhile God had not forgotten Noah and those that were with him in the ark. He made a wind to pass over the earth, the fountains of the deep and the rain from heaven were restrained, and on the seventeenth day of the seventh month of the six hundredth year of Noah's life, the subsiding waters left the ark aground upon one of the mountains of Ararat, that is, of Armenia; for Ararat, in biblical geography, is the name, not of a mountain, but of a district. More than two months later, on the first day of the tenth month, the tops of the mountains appeared. Forty days afterwards Noah sent out a raven, which did not return to the ark. Then he sent forth a dove, which found no resting-place, and came back again. In another seven days she was sent out again, and returned with an olive-leaf in her bill, a sign that even the low trees were uncovered, and a type for after ages of peace and rest. After seven days more, the dove was sent out again, and proved by not returning that the waters had finally subsided (Gen. viii. 1–12).

In the waters of this flood, the whole human race, except eight persons, perished. In the New Testament our Lord declares that the state of the world at his second coming shall be such as it was in the days of Noah (Matt. xxiv. 37). St. Peter sees in the waters of the flood, by which the ark was borne up, a type of the waters of baptism, whereby the Church is separated from the world (1 Pet. iii. 21). The ark itself is a type of the Church of Christ, in which alone there is the promise of salvation.

On the first day of the six hundred and first year of Noah's age, he removed the covering of the ark, and saw that the surface of the ground was dry. On the twenty-seventh day of the second month, after having been in the ark one year and ten days, he went out of it by the command of God, with every living thing that was with him. His first act on leaving the ark was to take a couple of every clean bird and beast, and to offer them as a burnt-offering. This

sacrifice was acceptable to the Lord, and He promised that He would not any more curse the earth or destroy the creatures that dwelt upon it as He had done, but that the existing course of nature—seed-time and harvest, summer and winter—should not cease as long as the earth remained (Gen. viii. 13–22).

To Noah and his sons God then repeated the blessing pronounced on Adam and Eve, and said, "Be fruitful and multiply and replenish the earth." To this He added that the inferior creatures were to be subject to them, and that, in addition to the green herb, they might have the animals for food; but the eating their blood was forbidden, because the blood is the life. He enacted, also, a new law against murder. The first murderer had been driven out as a vagabond and a fugitive; but his life was sacred. Now, however, the penalty was changed. God said, "Whoso sheddeth man's blood by man shall his blood be shed." This law amounts to giving the civil magistrate "the power of the sword" (Rom. xiii. 4). Hence we may consider that, in addition to the laws of the Sabbath and of marriage, which were revealed to Adam, *three new precepts* were given to Noah—namely, the abstinence from blood, the prohibition of murder, and the recognition of the civil authority (Gen. ix. 1–7).

In addition to these promises and precepts, God made with Noah a COVENANT, which may be called the *covenant of God's forbearance*, under which man is to live to the end of time. As a token of the permanence of this covenant, he gave the beautiful sign of the rainbow in the cloud, and repeated His promise that the world should not be again destroyed by a flood (Gen. ix. 8–17).

The sons of Noah that went forth of the ark with him were Shem, Ham, and Japheth, and from them the whole human race is descended. Noah began his new life as a husbandman in the land of Armenia. Having planted a vineyard, as he was one day drinking of the wine, he made himself drunk in his tent—probably from ignorance of its properties—and lay exposed in the presence of his sons. Ham, the father of Canaan, saw and told his father's shame to Shem and Japheth, who hastened to conceal it even from their own sight, turning away their eyes as they covered him with a mantle. On coming to himself, and learning the conduct of Ham, he pronounced upon his race a curse, and upon the other two sons a blessing. "Cursed be Canaan;[2] a servant of servants shall he be unto his brethren." And he said, "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. ix. 18–27). The subsequent history of Ca-

[2] Ham's youngest son.

naan shows in the clearest possible manner the fulfillment of the curse. The blessing upon Shem was fulfilled in that history of the chosen race, his descendants, which forms the especial subject of the Old Testament. The blessing upon Japheth, the ancestor of the great European nations, is illustrated in their subjugation of Asia and Africa, and especially by the wide-spread diffusion of their religion. The very name of Japheth means *enlargement*.

Noah lived for three hundred and fifty years after the Flood, and was nine hundred and fifty years old when he died (B.C. 1998).

NOTE ON NOAH'S ARK.

THE ark was to be made of gopher (*i. e.*, cypress) wood, a kind of timber which, both for its lightness and its durability, was employed by the Phœnicians for building their vessels. The planks of the ark, after being put together, were to be protected by a coating of pitch, or rather bitumen, which was to be laid on both inside and outside, as the most effectual means of making it water-tight. The ark was to consist of a number of "rooms" or "nests," *i. e.*, compartments, with a view, no doubt, to the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. The words—"a *window* shalt thou make to the ark, and in a cubit shalt thou finish it above"—seem to imply a sky-light, or series of sky-lights, a cubit wide, running the whole length of the ark, with a single compartment which could be opened at will. There was to be a door placed in the side of the ark. Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking 21 inches for the cubit, the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. It should be remembered that this huge structure was only intended to float on the water, and was not, in the proper sense of the word, a ship. It had neither mast, sail, nor rudder; it was, in fact, nothing but an enormous floating house, or oblong box rather. Two objects only were aimed at in its construction: the one that it should have ample stowage, and the other that it should be able to keep steady upon the water (Gen. vi. 14–22).

Temple of Birs-Nimrud.

CHAPTER II.

FROM THE DELUGE TO THE DEATH OF ABRAHAM.—B.C. 2348–1822.

THE history of the next four hundred years, from the Deluge to the Call of Abraham, has two principal features of interest: the general peopling of the earth by the descendants of Shem, Ham, and Japheth, and the special notices that are given us of the descent of the chosen race from Shem down to Abraham.

In the outline of the population of the world given in Gen. x., two facts are prominent: that the highlands of Armenia, where Noah came forth out of the ark, formed the primitive seat of mankind, and that the nations were divided into three races, the offspring of the three sons of Noah. The dispersion of these nations from this region to their subsequent abodes only began a consider-

able time after the Deluge. It was in the days of Peleg, the fifth from Noah, that the earth was divided (Gen. x. 25). Under the pressure of necessity, the great body of Noah's offspring left the rugged highlands of Armenia in search of a better soil and climate. "The whole earth was as yet of one language and of one speech," when, "as they journeyed eastward, they found a plain in the land of Shinar (Babylonia), and dwelt there." Soon the idea sprung up in their minds of founding a universal empire, with a mighty city for its capital. "Come, said they, let us build us a city and a citadel with its top (reaching) to heaven." But God saw the danger of their scheme, and defeated their design by confounding their language, so that they could not understand one another's speech. "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city" (Gen. xi. 1-8). This event probably took place about the end of the third century after the flood. The different peoples thus scattered were the three races by whom the world was afterwards overspread, and who quickly lost the remembrance of their common origin.[1]

From the confusion of tongues the city was called Babel (confusion) (Gen. xi. 9), and at a later period became famous under the Greek name of Babylon. The ruins which form the *Birs-Nimrud*, or "Mound of Nimrod" (at the ancient Borsippa, near Babylon), bear an inscription of Nebuchadnezzar, telling how he restored an older building on the same site, the sun-dried clay of which had been dispersed by the earthquake and the thunder "since the remote time" when "people had abandoned it, *without order expressing their words.*" Nimrod, the son of Cush, who founded the first great military despotism, made Babel his capital; he built also three other cities in the plain of Shinar—namely, Erech, Accad, and Calneh. Thence he extended his empire northward along the course of the Tigris over Assyria, and founded Nineveh, with three other cities (Gen. x. 8–11).

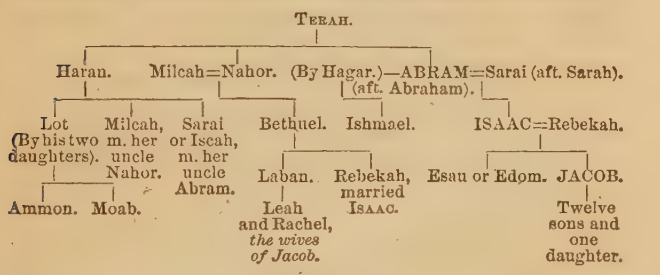
The names of the descendants of Shem to the tenth generation were Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah, who was the father of Abraham, Nahor, and Haran (Gen. xi. 26).

The world soon relapsed into idolatry and profaneness after the Deluge. Accordingly, God selected out of the race of Shem a FAMILY from which the promised seed of the woman was in the fullness of time to spring, and which should meanwhile preserve the knowledge and worship of Himself. The patriarch whom God made the head of this chosen family was born only two years after the death of Noah (B.C. 1996). His name—AB-RAM (*father of ele-*

[1] See Note "On the Dispersion of the Nations," at the end of this chapter.

vation)—was prophetic of his calling to be the ancestor of a race chosen for an exalted destiny. Terah, his father, was the ninth of the patriarchs from Shem and the nineteenth from Adam, and it appears from Josh. xxiv. 2 that he was an idolater. His genealogy, which the subsequent history requires to be most clearly understood, is as follows:

GENEALOGY OF THE FAMILY OF TERAH, FATHER OF ABRAHAM



The first call of God came to Abram while he was still living in the house of his father, in the land called Ur of the Chaldees, "when he was in Mesopotamia, before he dwelt in Charran" (Gen. xi. 28; Nehem. ix. 7; Acts vii. 2). He was upward of seventy years of age when Terah removed from the land of his nativity to go into the land of Canaan (Gen. xi. 31). He went forth accompanied by his son Abram, Sarai, Abram's wife, and Lot his grandson, and took up his residence in Haran, more properly called in the New Testament Charran (Acts vii. 4), east of the Euphrates. Here Terah died, after a residence of some years (Gen. xii. 5), aged two hundred and five years. All we know of their original abode is that it was beyond the Euphrates, in some part of Mesopotamia.

Nahor, Terah's eldest son, settled in Haran, attracted probably by the fertility of the country; but Abram, immediately on his father's death (B.C. 1921), proceeded on his journey towards the land of Canaan, with his wife Sarai and his nephew Lot. He went out from his country and from his kindred into a land that God promised to show him (Gen. xii. 1), "not knowing whither he went" (Heb. xi. 8). This was the first great proof he gave of that unwavering faith in God which gained him the title of the *Father of the Faithful* (Rom. iv. 11). He was now seventy-five years old, and this is the period usually assigned to the CALL OF ABRAHAM. God then promised him, "I will make of thee a great nation, and I will

bless thee; and in thee shall all families of the earth be blessed." The last words contain a promise of the Messiah.

Abram had now to leave Mesopotamia, and to cross the "Great River," the Euphrates. Hence the Canaanites gave him the name of the "Hebrew"—the man who had *crossed* the river. Passing through the Great Syrian desert, and tarrying probably for a little while at Damascus, at length he crossed the Jordan, and entered the beautiful valley of Moreh, which lies between the mountains of Ebal and Gerizim, where the city of Shechem was not long after founded. Here he made his first encampment in the land of Canaan. God appeared to him again, and said, "Unto thy seed will I give this land." Here he built the first of those altars to the Lord, which the patriarchs erected wherever they pitched their tents. Thus Sichem became his *first halting-place* in the Holy Land. His second was still farther south, near a mountain on the east of a place then called *Luz*, afterwards named by Jacob BETHEL. The pressure of famine at length drove him out of the Promised Land into Egypt, and for a while his faith failed. Fearing that the Egyptians might kill him to obtain possession of his wife, who was "a fair woman to look upon," he caused Sarai to pass for his sister. He had not been long there before the king took her into his house, and, for her sake, heaped extraordinary favors upon her pretended brother. Warned of his mistake by plagues sent upon him and his household, the king restored Sarai to Abram, and, after a rebuke for his deceit, he sent him out of Egypt, with all that he had (Gen. xii. 10–20). Abram then returned with Sarai and Lot to his old encampment near Bethel, where he again "called on the name of the Lord" (Gen. xiii. 4).

Both Abram and Lot were very rich in flocks and herds, and as the land they lived in was insufficient to furnish pasture for the cattle of both, contentions began to arise between their herdmen. Abram therefore said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." He then gave him his choice of the whole country that lay before him. Lot chose the fertile plain of Sodom and Gomorrah, watered by the river Jordan, and journeyed east, leaving his uncle on the barren hills of Bethel. After his separation from Lot, Abram received his reward in a *third* blessing and promise from God, who said to him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth" (Gen. xiii. 14–16).

Lot pitched his tent near Sodom, not caring for the fact that

the men of Sodom were "sinners before the Lord exceedingly." Abram now removed to the *oaks of Mamre* near *Hebron*, and there built an altar unto the Lord. This became his usual abode. The plain of the Lower Jordan was then occupied by five cities—Sodom, Gomorrah, Admah, Zeboiim, and Bela, which were tributary to Chedorlaomer, king of Elam. In the thirteenth year of their subjection, they revolted against Chedorlaomer, who marched against them with three allied kings, and in the battle that ensued the five kings were defeated. The conquerors then proceeded to ravage the cities of the plain, and Lot and his family were among the number of the captives. When the news was brought to Abram, he took "his trained servants, born in his own house, three hundred and eighteen," sallied forth from Mamre, and overtook the victors at Dan (Laish). Dividing his band, he fell upon Chedorlaomer and his allies by night, pursued their routed forces to Hobah, north of Damascus, and rescued Lot and his family, with all the spoil (Gen. xiv. 1–16).

On the return of Abram from this expedition, he was met by Melchizedek, king of Salem, and priest of the most high God, who "brought forth bread and wine and blessed him," and said, "Blessed be Abram of the most high God, possessor of heaven and earth" (Gen. xiv. 18, 19). And Abram gave him tithes of all the spoil. Who this Canaanite was, crossing for a moment the path of Abram and then disappearing as suddenly as he came, is a question involved in great mystery. He appears to have been a person of higher spiritual rank than the Father of the Faithful, and in the Epistle to the Hebrews he is regarded in his priestly office as a type of Christ (Heb. vii. 17.) Abram then returned to his tent at Mamre, and Lot went back to Sodom.

About this time, apparently, Abram's faith began again to waver. His heart grew faint with the thought of promises long unfulfilled, and hopes unrealized. He said, "Lord God, what wilt thou give me, seeing I go childless?" (Gen. xv. 2.) To all appearance, his house-born servant, Eliezer of Damascus, would be his heir. He, said the Lord, shall not be thine heir, but a son of thine own. "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness" (Gen. xv. 5, 6). Though Abram was now eighty-five years old, and Sarah turned of seventy-four, yet he was told that he should have a son in his old age; and "he staggered not at the promise of God through unbelief, but was fully persuaded that what He had promised He was able also to perform" (Rom. iv. 20, 21). This promise, that his own son should be his heir, God vouchsafed to confirm

and to ratify by *a sign* and by *a covenant*. On the same day, Abram was directed to offer a special sacrifice, and he remained near the altar to drive away the fowls from the victims. When the sun began to go down, "a deep sleep, and lo! horror and great darkness fell upon him." Then it was that God revealed His intentions to him more plainly than He had yet done. "Know," He says, "of a surety that thy seed shall be a stranger in a land that is not theirs, and shall be afflicted four hundred years. That nation whom they shall serve will I judge, and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." After this vision, Abram saw a smoking furnace and a burning lamp pass between the severed parts of the victims sacrificed to ratify the new covenant between God and him. The Lord then added, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18). At a later period, when this covenant was renewed, the sign of circumcision was added thereto.

Sarai, being considered barren, gave Abram her handmaid Hagar, an Egyptian, for his concubine, and she bore him a son. But, before the child was born, the insolence of Hagar provoked the jealousy of Sarai, who treated her handmaid so hardly that she fled away into the desert which lies between the land of Canaan and Egypt. Here the angel of the Lord found her by a fountain of water, and, while bidding her to return and submit to her mistress, he encouraged her by the promise of a numerous offspring. "Behold," he says, "thou shalt bear a son, and shalt call his name ISHMAEL" (that is, *God shall hear*); and he foretold his character and destiny in words which to this day describe the Bedouin Arabs who are descended from him: "He will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the face of all his brethren," that is, to the east of the kindred tribes sprung from Abraham.

The birth of Ishmael took place when Abram was eighty-six years old (B.C. 1910); but he had to wait fourteen years longer before the true child of promise was born. In Abram's ninety-ninth year, the Lord appeared to him by the name of "*the Almighty God*," and renewed His former covenant with him, changing his name from AB-RAM (*exalted father*) to AB-RAHAM (*father of a multitude*), and appointing the rite of circumcision as a sign of the covenant between Himself and Abraham and his posterity. "I will be a God unto thee, and to thy seed after thee" (Gen. xvii. 1–7). Abraham was then commanded to circumcise all the males of his family, and in future the rite was to be performed on children eight days after their birth, and on slaves when they were

purchased. And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai (*my princess*), but, Sarah (*princess*) shall her name be." God then told him that she should bear him a son, who should be named Isaac (*laughter*), because Abraham had laughed for joy and Sarai from incredulity, when the announcement was made to him. On the same day Abraham, with his son Ishmael, and all the males in his house, were circumcised.

Shortly after this, Abraham was honored with a still more remarkable visitation. As he was one day sitting at his tent door under the oak of Mamre, he beheld afar off three men, and when he saw them he ran to meet them. Bowing himself towards the ground, he said, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel to comfort your hearts; after that ye shall pass on. And they said, So do, as thou hast said" (Gen. xviii. 3–5). While the three heavenly guests were eating, he stood by them under the tree, and they said unto him, Where is Sarah thy wife? In my tent, he replied. One of them then informed the patriarch that within a year Sarah should have a son. Sarah, who was sitting just inside the tent, heard what passed, and laughed to herself incredulously. After rebuking Sarah for her want of faith, and repeating the promise, two of the angels went on in advance towards Sodom, and "Abraham was left standing alone with the Lord." This last was, no doubt, the "Angel Jehovah," the "Word of God" through whom God spake to the fathers; the other two were perhaps attendant angels. As Abraham brought them on their way, the Lord told him that because "the cry of Sodom and Gomorrah was great, and their sin very grievous," he was about to destroy them for their wickedness. Then follows that wondrous pleading in which he who was "but dust and ashes" took upon himself to speak with God, and obtained a promise that the guilty cities should be pardoned, if but fifty; then if forty-five; and so on down to, if only ten righteous men were found in them. "The Lord then went on his way, and Abraham returned to his place" (Gen. xviii. 6–33).

Towards evening, the two angels came to Sodom. Lot was then sitting at the gate of the city, and he rose up to meet them, and invited them to tarry with him all night. At first they declined his invitation, but at length yielded, and entered with him into his house, where "he made them a feast, and baked unleavened bread, and they did eat." But before they lay down the house was besieged by the men of the city for wicked purposes. The angels having smitten the men at the door of the house with blindness, said

to Lot, "Whatsoever thou hast in the city, bring them out of this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." Lot told his sons-in-law of the impending destruction of the place, but they despised his warning. He himself, with his wife and two daughters, was reluctantly dragged from the devoted city; and in answer to his entreaties that one of the five cities might be preserved as his abode, because it was but a little one, he was allowed to take refuge in Bela, thence called *Zoar*, that is, *little*. His wife, looking back from behind him, became a pillar of salt. When Abraham arose early in the morning, and looked towards Sodom and Gomorrah, "lo, the smoke of the country went up as the smoke of a furnace." God, however, when he destroyed the cities of the plain, remembered Abraham, and on his account Lot was saved. The plain in which these cities stood, hitherto fruitful "as the Garden of Jehovah," became henceforth a scene of perfect desolation (Gen. xix.).

After a long residence at Mamre, Abraham once more set forth upon his wanderings, and, "turning toward the south country, he sojourned in Gerar" (Gen. xx. 1), a place in the land of the Philistines. Here the deceit which he had formerly put upon Pharaoh, by calling Sarah his sister, was acted again, and with the like result. Sarah was carried off by Abimelech, king of Gerar, who thought that she was unmarried and the patriarch's sister. Discovering his mistake, having been warned thereof by God in a dream, he restored her to her husband, and gave him valuable presents. A dispute subsequently arose between Abraham and Abimelech respecting a well in the neighborhood. This led to a treaty between them, whence the well was called "Beer-sheba," or the *well of the oath*, "because there they swore both of them" (Gen. xxi. 31). At this place Abraham and his descendants dwelt for a long time. It was situated on the borders of the Desert, and continued till the latest times to be the southern boundary of the Holy Land.

It was during his abode at Beer-sheba that Sarah "bare Abraham a son in his old age," when he himself was a hundred years old (Gen. xxi. 5). The child was named Isaac. At the great feast made in celebration of the weaning, Sarah saw Ishmael, the son of Hagar the Egyptian, mocking. "Cast out this bondwoman and her son," she said to Abraham, "for the son of this bondwoman shall not be heir with my son Isaac." Her request was very grievous to the patriarch; but, comforted by God's renewed promise that of Ishmael he would make a nation, he gave Hagar some bread and a bottle of water, and sent her away with the child; and they departed and wandered in the wilderness of Beer-sheba.

Here her supply of water was quickly spent, and as it seemed that her boy must soon die of thirst, she laid him down under the shade of one of the desert shrubs, and went and sat down a good way off from him, and wept aloud. "Let me not see the death of the child," she said. The cries of the lad and of his mother were heard in heaven, and the angel of God, calling to her "What aileth thee, Hagar? fear not," renewed the promise already thrice given, "I will make him a great nation;" and God opened her eyes and she saw a well of water. And God was with the lad; and he grew, and dwelt in the wilderness of Paran, and became an archer; and when he was of a suitable age, his mother took him a wife out of the land of Egypt (Gen. xxi. 9–21).

Henceforward the history of Abraham is intertwined with that of Isaac, of whom it was said, "In Isaac shall thy seed be called" (Gen. xxi. 12). God had yet a crowning trial to make of the patriarch's faith and obedience. When Isaac, the son of his old age, was about twenty-five years old, God said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Accordingly Abraham "rose up early in the morning, and saddling his ass, took two of his young men with him, and Isaac his son, and wood for the burnt-offering, and went unto the place of which God had told him." On the third day of his journey, he saw afar off the spot appointed for this awful sacrifice. "Abide ye here with the ass," he said to his young men, "while I and the lad go yonder and worship." Then laying the wood for the burnt-offering upon Isaac his son, and taking with him fire and a knife, they went forward together. "My father," said Isaac, "behold the fire and the wood: but where is the lamb for a burnt-offering?" "My son," said Abraham, "God will provide himself a lamb for a burnt-offering." At length they reached the place which God had told him of; and then, no doubt, the patriarch explained to his son that he was himself the destined victim. The altar was built and the wood laid in order upon it; Abraham then bound Isaac his son, and laid him on the altar upon the wood, and stretching forth his hand, he took the knife to slay his son. But the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham, lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Abraham, on lifting up his eyes, beheld "a ram caught in a thicket by his horns, and he took the ram and offered him up for a burnt-offering in the stead of his son." As a reward for his obedience, God once more renewed his cove-

nant with his posterity, and for the first time confirmed it with an oath. "By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the sea-shore. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Abraham then returned with Isaac unto his young men, and went back to his dwelling-place at Beer-sheba (Gen. xxii. 1–19).

After this twelve years passed away, during which Abraham must have removed from Beer-sheba to his old home at Hebron. There Sarah died, at the age of one hundred and twenty-seven. After mourning for her, the patriarch bought for four hundred shekels of silver, of Ephron, one of the sons of Heth, *the cave of Machpelah* (or the *Double Cave*) as a burying-place, close to the oak of Mamre, with the field in which it stood" (Gen. xxiii. 16–20). Here he buried Sarah; here he was himself buried by his sons Isaac and Ishmael; here they buried Isaac and Rebecca his wife, Jacob and his wife Leah, and it formed, perhaps, the final resting-place of the bones of Joseph. The sepulchre still exists under the mosque of Hebron, and was first permitted to be seen by Europeans, since the Crusades, when it was visited by the Prince of Wales in 1862.

After the burial of Sarah, Abraham returned to Beer-sheba. His last care was for the marriage of his son Isaac to a wife of his own kindred, and not to one of the daughters of the Canaanites. Calling to him "the oldest servant of his house," he made him "swear by the Lord, the God of heaven and earth," not to take a wife for his son of the daughters of the Canaanites among whom he dwelt, but to go unto his own country and kindred, and take a wife unto his son Isaac. The servant set forth on his journey to Haran, in Mesopotamia, where Abraham sixty-five years before had dwelt with his father Terah, and where his brother Nahor had settled. It was towards evening when he reached the place of his destination. "O Lord God of my master Abraham," he prayed, "send me good speed this day, and show kindness unto my master." And he asked the Lord to point out by a certain sign the person he sought. He was yet speaking when Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, came out to draw water from the well. She had filled her pitcher and was returning, when Abraham's servant met her, and said, "Let me, I pray thee, drink a little water of thy pitcher." "Drink, my lord," she said. She afterwards gave his camels water. The servant then gave her a golden ear-ring and two bracelets of gold, asking her at the same time whose daughter she was. When he found that she was the

very person that he had come to seek, the man bowed down his head and worshipped the Lord. "Blessed be the Lord God of my master Abraham," he said, "who hath led me to the house of my master's brethren." Rebekah had a brother named Laban, who went out to the well to meet the man, and asked him to his house. There the servant quickly told his errand. As there were evident traces of God's guidance in the matter, Bethuel soon consented to let his daughter go, and the next morning they sent away Rebekah and her nurse mounted on camels, with Abraham's servant and his men, blessing her and saying to her, "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." It was even-tide when they drew near to the tent of Isaac, who dwelt by the well of *Lahai-roi*, in the extreme south of Palestine. He had gone forth into the field to meditate; on lifting up his eyes he saw the camels coming, and went at once to meet them. When Rebekah saw Isaac, she dismounted from her camel and covered herself with a veil. On learning from the servant all the things that he had done, Isaac "took her to his mother's tent, and she became his wife. And he loved her, and was comforted after his mother's death" (Gen. xxiv. 1–67).

Soon after Isaac's marriage, Abraham took another wife, whose name was Keturah. By her he had six sons, who became the founders of Arabian tribes. During his lifetime, however, he enriched them all with presents, and sent them away, like Ishmael, to dwell eastward of Beer-sheba, lest any of them should settle in the land of Canaan and dispute the destined inheritance of his son Isaac. To him Abraham gave all his great wealth, and died, apparently at Beer-sheba, "in a good old age, an old man and full of years," his age being one hundred and seventy-five. His sons Isaac and Ishmael met at his funeral, and buried him in the cave of Machpelah, by the side of Sarah his wife (Gen. xxv. 1–10).

The events in Abraham's life which rendered this patriarch most remarkable were, (1) his obedience to the command of God in leaving his native country; (2) his believing that he should possess the land of Canaan, and be the father of a great nation; and (3) his offering up his son Isaac. Abraham was the *father of the faithful:* his character was fully displayed in his faith. The Almighty deigned to be called the God of Abraham; and in this designation our Lord found one of his proofs of the resurrection of the dead.

NOTE ON THE DISPERSION OF THE NATIONS.

(Genesis x.)

THE three races descended from the three sons of Noah were distributed in the following manner:

1. The territories of JAPHETH lie chiefly on the coasts of the Mediterranean, in Europe and Asia Minor, "the isles of the Gentiles;" but they also reach across Armenia and along the north-eastern edge of the Tigris and Euphrates valley, over Media and Persia. The race spread westward and northward over Europe, and at the other end as far as India, embracing the great Indo-European family of languages. This wide diffusion was prophetically indicated by the very name, Japheth (*enlarged*), and by the blessing of his father Noah (Gen. ix. 27). Among his children, *Javan* is, in its old Hebrew form, the same word as the Greek *Ion;* and of his progeny, *Tarshish* is probably identified with the people of southern Spain, *Madai* probably represents the *Medes*, and *Gomer* the Cimmerians.

2. The race of SHEM occupied the south-western corner of Asia, including the peninsula of Arabia. Of his five sons, *Arphaxad* is the progenitor both of the Hebrews and of the Arabs and other kindred tribes, whose origin is recorded in the book of Genesis. North of them were the children of *Aram* (which signifies *high*), in the highlands of Syria and Mesopotamia. *Asshur* evidently represents Assyria; and the eastern and western extremities were occupied by the well-known nations of the Elymæans (children of *Elam*), on the south-eastern margin of the valley of the Tigris, and the Lydians (children of *Lud*), in Asia Minor.

3. The race of HAM (the *swarthy*, according to the most probable etymology) had their chief seat in Africa, but they are also found mingled with the Semitic races on the shores of Arabia, and on the Tigris and Euphrates; while on the north they extended into Palestine (the land of the *Philistines*), Asia Minor, and the larger islands, as Crete and Cyprus. In Africa, *Mizraim* is most certainly identified with Egypt; *Cush* with Ethiopia, above Egypt; and *Phut* probably with the inland peoples to the west. Among the sons of Mizraim, the *Lubim* correspond to Libya; and those of Cush represent tribes which crossed the Red Sea and spread along the southern and eastern shores of Arabia, up the Persian Gulf and the valley of the Tigris and Euphrates.

The town and valley of *Nâblus*, the ancient Shechem. The mountain on the right is Ebal; that on the left is Gerizim.

CHAPTER III.

FROM THE DEATH OF ABRAHAM TO THE DEATH OF JOSEPH.—B.C. 1822–1635.

For nearly twenty years Rebekah continued barren. At length through the prayers of Isaac, she became a mother, and brought forth twin sons, Esau (*hairy*), and Jacob (*the supplanter*). When the boys grew up, the former became "a cunning hunter, a man of the field," and a favorite of his father; while the latter, who was "a plain and quiet man dwelling in tents," was his mother's favorite. One day Esau, returning from hunting in a famished state, saw Jacob preparing red pottage of lentils, and quickly asked for some. Jacob seized the occasion to obtain Esau's birthright as the

price of the meal. "Never surely was there any meat, except the forbidden fruit, bought so dearly." Esau consented so readily, that it is regarded in the sacred narrative as a proof that "he *despised* his birthright" (Gen. xxv. 34). For this the Apostle (Heb. xii. 16) calls him "a *profane* person, who for one morsel of food sold his birthright." The justice of this judgment will appear if we consider that Esau was by right of birth not only the head of his own family, its prophet, priest, and king, but also the head of the *chosen* family, thus inheriting the blessing of Abraham, that "in his seed all families of the earth should be blessed." In despising his birthright he thus put himself out of the sacred family, and so became a *profane* person.

Soon after this, Isaac was driven from Lahai-roi by a famine, and went down to "Abimelech, king of the Philistines, into Gerar." There the Lord appeared unto him, and said, "Go not down into Egypt: sojourn in this land, and I will be with thee and bless thee." At the same time all the promises were renewed to him that had been made to Abraham. While he was at Gerar, he practised the same deceit of which his father had been guilty, by giving out that his wife was his sister. The king, having accidentally discovered that Rebekah was his wife, sent for him, and, after pointing out the consequences that might have ensued, he "charged all his people, saying, He that toucheth this man or his wife shall surely be put to death." This is the first instance on record of a king holding the power of life and death (Gen. xxvi. 1–11).

The tranquil course of Isaac's life, which presents a marked contrast to the varied incidents of Abraham's career, was vexed by the disobedience of his son Esau, who at the age of forty married two Hittite wives, thus introducing heathen alliances into the chosen family (Gen. xxvi. 34). When Isaac grew old, and his eyes, dim with age, warned him of the near approach of death, he was anxious to perform the solemn act by which he was to hand down the blessing of Abraham to another generation. Calling to him Esau, his eldest son, he said, "Take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, and bring it to me, that I may eat; that my soul may bless thee before I die." While Esau was gone out to the field to hunt for venison, Rebekah spake unto Jacob her son, and said, "Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: and thou shalt bring it to him, that he may bless thee before his death." Jacob replied, "Esau my brother is a hairy man, and I am a smooth man: my father will per-

haps feel me, and I shall seem to him as a deceiver, and shall bring a curse upon me, and not a blessing." His mother answered, "Upon me be thy curse, my son: only obey my voice, and go and fetch them." In this way Rebekah came to the aid of her favorite son, and devised the stratagem by which Jacob supplanted Esau, and having previously taken away his birthright, he now took away Esau's blessing also (Gen. xxvii. 1–29).

Esau, we are told, hated Jacob "because of the blessing wherewith his father blessed him," and said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob." When these words of her elder son were reported to Rebekah, she was greatly alarmed. Having sent for Jacob, she told him to go and stay for a little while with Laban, her brother, in Haran, until Esau's fury was over. Concealing her principal reason for sending him away, she said to Isaac that it would be a trouble to her if Jacob were to marry one of the daughters of Heth, as Esau had done. Isaac then called Jacob, and said unto him, "Thou shall not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and multiply thee, and give thee the blessing of Abraham, to thee and to thy seed after thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." And so the heir of the promises went on his long journey to Mesopotamia, as a solitary wanderer, with nothing but the staff he carried, along the self-same road by which Abraham had first entered Canaan after the death of his father Terah. Proceeding northward on his way to Haran, he lighted upon a place near Luz, the site, doubtless, of Abram's second halting-place in the Holy Land, where he found some stones, one of which he made his pillow, and then lay down to sleep. Thus forlorn, he was visited by God; and in a dream he saw a ladder, one end of which rested upon the earth, and the other reached to heaven, "and behold the angels of God ascending and descending on it." And the Lord himself appeared to him, and stood above it, and his voice added to the renewal of the covenant made with Abraham and with Isaac, a special promise of protection to Jacob: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." When Jacob awoke out of his sleep, he exclaimed, "How dreadful is this place! this is none other but the house of God, this is the gate of heaven." And he called the name of the place Beth-el (the *house of God*). He then dedicated himself to God and the tenth of all that God should give him (Gen. xxviii. 1–22). This, the

turning-point in Jacob's religious life, took place in his seventy-seventh year.

Jacob then went on his journey, and at length arrived at Haran. There he witnessed a repetition of the pastoral scene which Abraham's servant had seen at the same place about a century before. Rachel, the daughter of his uncle Laban, comes with her father's sheep to the well, just as her aunt Rebekah had done, and brings him to the house. There Jacob told Laban what his object was in coming to him, and at the end of a month it was agreed between them that Jacob should serve him seven years in tending his flocks, and as a recompense Laban agreed to give him his younger daughter Rachel for wife. "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." At the end of this time he claimed his bride. Laban then, by a trick rendered easy by the forms of an Eastern wedding, where the bride is closely veiled, gave him Leah in place of Rachel, and afterwards excused his deceit by saying, "In our country, we must not give the younger before the elder," but he gave Jacob Rachel also, on condition of his serving with him seven more years (Gen. xxix. 1–30).

Jacob felt very differently towards his two wives: Rachel he loved deeply, but Leah he disliked (Gen. xxix. 31). She, however, bore him four sons, Reuben, Simeon, Levi, and Judah, while her sister Rachel was for a long time childless. In grief for her barrenness, she gave her handmaid Bilhah to Jacob—(as Sarah had given Hagar to Abraham)—by whom he had two sons, Dan and Naphtali. Leah also gave her maid Zilpah to Jacob, who bore him two sons, Gad and Asher. Leah afterwards had her fifth son, Issachar, and then a sixth, whom she named Zebulun. Her last child was a daughter called Dinah (Gen. xxx. 21.) The prayers of Rachel being at length heard, she became the mother of a son, and said, "God hath taken away my reproach: and she called his name Joseph" (*adding*). During the fourteen years that Jacob served Laban he had by his two wives and their two handmaids eleven sons and one daughter. At the end of this time he wished to provide for his own house, and to return to his own country (Gen xxx. 25); and he requested his uncle to let him go. Laban, however, begged him to remain with him, for he said, "I have learned by experience that the Lord hath blessed me for thy sake." Jacob agreed to do so, on the condition that all the dark sheep, and all the spotted cattle and goats, hereafter born in the flocks under his care, should belong to him in payment of his services. Jacob's artifice to make the most of his bargain (Gen. xxx. 37–42) succeeded so well, that his flocks throve greatly, while Laban's dwindled

away. His prosperity began to excite the envy of Laban and of his sons, when "the Lord said unto Jacob, Return unto the land of thy fathers, and of thy kindred; and I will be with thee" (Gen. xxxi. 3). After sending for his wives into the field, and laying the matter before them, he resolved to leave Laban. Setting his sons and his wives upon camels, and carrying away all that he had gotten in Padan-aram, he hastily set out for the land of Canaan, after twenty years spent in Laban's service—fourteen for his wives and six for his cattle.

Having passed the Euphrates, he struck across the desert by the great fountain of Palmyra, then traversed the eastern part of the plain of Damascus, and entered Gilead—the range of mountains east of the Jordan, forming the frontier between Palestine and the Syrian desert. Jacob must have fled swiftly to have accomplished in ten days this journey of two hundred and fifty miles from Haran. But when Laban heard of his flight, he must have pursued him with even greater haste. Calling his kindred together, he set out after him, and overtook him in seven days (Gen. xxxi. 23), in Mount Gilead; his anger for the loss of his daughters, carried away "like captives taken with the sword," being increased by the loss of his household gods (*teraphim*), which Rachel had secretly stolen. Jacob, ignorant of Rachel's theft, desired Laban to make a strict search for them, which he did in the different tents, but unsuccessfully, as they were craftily concealed by Rachel. Laban, having been forewarned by God not to injure Jacob, then made a covenant with his son-in-law. Jacob took a tall stone and set it up for a pillar, and the rest collected large stones and made a heap, and "they did eat there upon the heap," which was called Galeed (*the heap of witness*). The heap of stones erected by the two tribes of Jacob and Laban as a boundary between them, "marked that the natural limit of the range of Gilead should be their actual limit also." Early in the morning Laban rose up, and, after kissing his sons and daughters and blessing them, he departed. Jacob also went on his way, and, to encourage him, his eyes were opened to see a troop of angels, "the host of God," sent for his protection.

In the land to which Jacob was returning his first danger would be from the revenge of Esau, who had now become powerful in Mount Seir, the land of Edom. Jacob sent messengers, therefore, before him, to acquaint his brother of his approach, and of the prosperity that had attended him during his sojourn in Mesopotamia. His messengers returned, and told him, "Thy brother Esau cometh to meet thee with four hundred men." Well might Jacob distrust his purpose; for, though such a retinue might be meant to do him honor, it might also be designed to insure revenge. "Then Jacob

was greatly afraid and distressed." Having divided his people and his herds into two bands, that if the first were smitten the second might escape, he turned to God in prayer. This is the first prayer on record; nor could there be a finer model for a special prayer. To prayer he adds prudence, and sends forward present after present to win his brother's heart—"Two hundred she-goats, twenty he-goats, two hundred ewes, twenty rams, thirty milch-camels with their colts, forty cows, ten bulls, twenty she-asses, and ten foals." This done, he rested for a while; but in the night he arose and sent forward his two wives, his two women-servants, and his eleven sons, across the Jabbok, while he himself remained alone at Mahanaim to prepare his mind for the coming trial. It was then that "a man" appeared and wrestled with him till break of day. This "man" was the "angel Jehovah." For a while He prevailed not against him, but at last the angel touched the hollow of Jacob's thigh and put it out of joint, when the sinew instantly shrank. "Let me go, he said, for the day breaketh. I will not let thee go, Jacob replied, except thou bless me." "Thy name shall no more be called Jacob, he said, but ISRAEL (*a prince of God*), as a sign that thou hast power with God and with men." Well knowing with whom he had to do, Jacob called the name of the place Peniel (*the face of God*), "for, he said, I have seen God face to face, and my life is preserved" (Gen. xxxii. 1–32).

Jacob now proceeded on his way, and overtook his family. Soon Esau and his men came in sight. Advancing before all his company, Jacob then went to meet him, bowing himself to the ground seven times until he came near to his brother. "And Esau ran to meet him, and fell on his neck and kissed him: and they wept." Jacob then pressed Esau to accept the presents he had sent forward for him, which he reluctantly consented to do. After a cordial interview they separated; Esau went back to Mount Seir, and Jacob pursued his journey westward, and halted at Succoth. Soon afterwards he crossed the Jordan and arrived at Shechem, a city so called after Shechem, the son of Hamor, prince of the Amorites. From them he bought for one hundred lambs the field where he had pitched his tent; and he erected there an altar to God, as the giver of his new name—"God the God of Israel" (*El-elohe-Israel*). This piece of ground, with the exception of the cave of Machpelah, was the first possession of the chosen family in the land of Canaan (Gen. xxxiii. 1–20). The memory of Jacob's abode there is still preserved by "Jacob's well," on the margin of which his divine Son taught the woman of Sychar (Shechem) a better worship than that of sacred places.

At Shechem Jacob lived about seven years, when he became in-

volved in a conflict with the Shechemites. His daughter Dinah having been carried off by Shechem the son of Hamor, his sons Simeon and Levi treacherously revenged the wrong done to their sister by putting to death Hamor and Shechem and their people, and ravaging the city. To avoid the revenge of the Canaanites, Jacob deemed it prudent to withdraw from Shechem, and by the command of God he returned to Beth-el. There he fulfilled the vows which he had made many years before, when he had fled from home to escape the enmity of his brother Esau (Gen. xxviii. 16–22). There he built an altar to the Lord, and God appeared to him again (Gen. xxxv. 9), and renewed with him the Covenant made with Abraham. There Deborah, his mother Rebekah's nurse, died and was buried beneath the "oak of weeping" (*Allon-bachuth*).

Jacob did not stay long at Beth-el, but journeyed southward on his way to visit his father at Mamre, near Hebron. Not far from Ephrath, the ancient name of Bethlehem, Rachel died in giving birth to Jacob's youngest son. The dying mother called him BENONI (*son of my sorrow*), but the fond father changed his name to BEN-JAMIN (*son of the right hand*) (Gen. xxxv. 16–18). Soon quitting this melancholy place, he went forward, and at length reached the encampment of his father Isaac at the old station beside Hebron, "where Abraham and Isaac sojourned." It does not appear that Jacob had seen him from the time that he went to Padan-aram, some thirty years before, until now. They spent the next thirteen years together, when Isaac died at the age of one hundred and eighty. His sons Esau and Jacob buried him in the cave of Machpelah, with Abraham and Sarah (Gen. xxxv. 28, 29). Esau then returned to Mount Seir, and became the founder of the Edomites or Idumæan nation, and Jacob remained at Mamre (Gen. xxxvi. 8, 9).[1]

The story of Joseph and his brethren, which the sacred writer now relates, may safely be called the most charming in all history. As the first-born son of his beloved Rachel, and the son of his old age, "Israel loved Joseph more than all his children." He gave him "a coat of many colors;" but his partiality awoke the jealousy of his other sons, and they "hated Joseph, and could not speak

[1] The following is the list of Jacob's twelve sons by his two wives and their two handmaids, with the significance of their names:

i. The sons of *Leah:* Reuben (*see! a son*), Simeon (*hearing*), Levi (*joined*), Judah (*praise*), Issachar (*hire*), Zebulun (*dwelling*).

ii. The sons of *Rachel:* Joseph (*adding*), Benjamin (*son of the right hand*).

iii. The sons of *Bilhah*, Rachel's handmaid: Dan (*judging*), Naphthali (*my wrestling*).

iv. The sons of *Zilpah*, Leah's handmaid: Gad (*a troop*), Asher (*happy*).

Besides Dinah (*judgment*), the daughter of Leah.—Gen. xxxv. 23–26.

peaceably unto him." Their hatred was increased after Joseph had told them two dreams which he had dreamed. In the first, his brothers' sheaves of corn bowed down to his, which stood upright in their midst; and in the second, "behold the sun, and the moon, and the eleven stars made obeisance" to him. His father rebuked him for repeating these dreams, and said, "Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?"

Jacob was at this time at Hebron, while his sons fed his flocks wherever they could find pasture; Joseph being sometimes with them, and sometimes with his father. On one occasion he was sent from Hebron to Shechem, where the field lay which Jacob had purchased, and probably afterwards recovered, from the Amorites, to inquire after his brethren and the flocks. Finding that they had gone farther north to Dothan, he went after them; but as soon as they saw him coming they conspired to kill him. "They said one to another, Behold this dreamer cometh. Come now, let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him. Then we shall see what will become of his dreams." His life was saved by Reuben, who said, "Let us not kill him," and he persuaded them to cast him into an empty pit, whence he intended to take him and restore him to his father. When Joseph came to them, they stripped him of his tunic "of many colors," and having cast him into the pit, they coolly sat down to eat bread. Just then an Arab caravan—a company of Ishmaelites—were seen on the road which leads from Gilead through Dothan to Egypt, carrying to that country on their camels the spices, and balm, and myrrh of the Syrian desert. As such traders were always ready to buy up slaves on their way, Judah suggested, during the absence of Reuben, that they might now get rid of their brother without the guilt of murder, and he proposed that he should be sold to the Ishmaelites. "And his brethren were content." When the Midianites came near they took Joseph out of the pit and sold him to them for twenty shekels of silver; the very sum which afterwards, under the Law, was set as the value of a male from five to twenty years old—a type of the sale of Him "whom the children of Israel did value" (Matt. xxvii. 9).

Reuben returned to the pit; but not finding his brother there, he was greatly grieved, and rent his clothes. To deceive their father, his brothers then took Joseph's tunic, and having dipped it in a kid's blood, they carried it back to Jacob. As soon as he saw it he knew it, and said, "It is my son's coat; a wild beast hath, no doubt, torn him in pieces." With guilty consciences they pretended to comfort their father, but he refused to be comforted, and said, "I will

go down into the grave unto my son mourning" (Gen. xxxvii. 1–35).

Meanwhile the Ishmaelite merchants carried Joseph down into Egypt, and sold him as a slave to POTIPHAR, "an officer of Pharaoh and captain of the guard." Here Joseph served his master with so much fidelity that he quickly gained his confidence, when Potiphar made him steward over his household, and over all that he had. "And the Lord blessed the Egyptian's house for Joseph's sake." Joseph being "a goodly person and well-favored," his youthful beauty exposed him to a great temptation from his master's wife, which, however, he was enabled to withstand. In revenge for this slight, she made a false charge against Joseph and procured his disgrace, stirring up the wrath of her husband against him, who put him into the state prison. This imprisonment lasted probably eight or nine years; and we gather from the words of the Psalmist (Psalm cv. 17, 18), that his treatment was at first severe; "Whose feet they hurt with fetters; the iron entered into his soul." But the same blessing that had raised him in the house of Potiphar followed him in the prison, the keeper of which gave him the entire charge of the other prisoners, "because the Lord was with him, and that which he did, the Lord made it to prosper" (Gen. xxxix. 1–23).

It happened that the chief of the cup-bearers and the chief of the cooks[2] of Pharaoh, king of Egypt, gave some offense to their master, for which they were cast into prison, and committed to the charge of Joseph. One morning when he looked upon them he perceived that they were very sad, and, on inquiring the cause, they replied, "We have dreamed a dream, and there is no interpreter of it." After reminding them that the interpretation of dreams belonged to God, he then interpreted their dreams, which forewarned them of their fate. Joseph told the chief cup-bearer that his dream signified that in three days Pharaoh would restore him to his office; and to the chief of the cooks he predicted that within three days he would be hanged. His words came true; but although he had asked the chief cup-bearer to think on him and intercede with Pharaoh for his release from prison, yet "did not he remember him, but forgat him" (Gen. xl. 1–23).

After this two years passed away, when Pharaoh was disturbed by dreams which none of the wise men of Egypt were able to interpret. Then the chief cup-bearer told the king of Joseph's skill, and he was hastily sent for out of prison, and brought into the presence of Pharaoh. After Joseph had told Pharaoh that the power of interpreting dreams was only in God who had sent them, the

[2] The terms *chief butler* and *chief baker*, in our version, are misleading as to their dignity.

king related his dreams, which Joseph proceeded to interpret. "In my dream," said Pharaoh, "behold I stood upon the bank of the river (Nile). And I saw seven fat and beautiful heifers come up out of the river, and feed on the marsh grass by its banks; then seven of the leanest and most ill-looking heifers I had ever seen came up after them, and devoured the others." In his second dream, he saw seven full ears of corn devoured by seven that were thin and blasted. Joseph explained to the king that the dream had been twofold, to mark its certain and speedy fulfillment; that the seven heifers and the seven ears of corn had the same meaning; and that God had taken this way of showing to the king what He was about to do. The seven fat heifers and the seven full ears denoted seven years of great abundance, which nevertheless should be forgotten by reason of the severity of the famine which should come in the next seven years after them, denoted by the lean and ill-looking heifers, and the blasted ears of corn. He then advised Pharaoh to appoint a wise and discreet minister over his whole kingdom, who should send officers into every part of the land to store up a fifth part of all the corn of the seven years of plenty against the seven years of famine. "And the thing was good in the eyes of Pharaoh and of all his servants." Can we find another man like this, said the king, in whom is the Spirit of God? Feeling that no man could be more fit for the office than Joseph himself, he said to him, "See, I have set thee over all the land of Egypt." He then took off his own signet-ring and gave it to him. Clothing him with fine linen robes and putting a collar of gold round his neck, he seated him in the second royal chariot, before which the people were bidden to fall prostrate. Thus Joseph was made ruler over all the land of Egypt, with authority next to that of the king himself. Pharaoh changed his name to ZAPHNATH-PAANEAH, which perhaps signified, in Egyptian, *the preserver of life*, and gave him for wife Asenath, the daughter of Potipherah, priest (or prince) of On, who bore him two sons during the seven years of plenty. The elder he named MANASSEH (*forgetting*), and the younger EPHRAIM (*double fruitfulness*).

Joseph was thirty years old when he was made governor over all Egypt (Gen. xli. 46). The first thing he did was to go through the country. During his progress, he gave instructions for granaries to be built in the principal cities, and appointed officers whom he charged with the duty of buying up one-fifth of the produce of the land during the seven years of plenty, and storing it away for use during the years of famine. When the seven years of dearth began to come, the Egyptians quickly used up their private stores. Joseph then opened all the store-houses and sold corn to them; and as the

famine was sore in all the neighboring countries, people from Canaan, and the nations round about, went down into Egypt to buy corn (Gen. xli. 47–57).

These seven years of famine had the most important bearing on the chosen family of Israel. When all the corn in Canaan was gone, Jacob sent down ten of his sons into Egypt to buy corn there; but Benjamin, Joseph's brother, he sent not with them, "lest mischief should befall him." Probably he was unwilling to trust Rachel's remaining child with his brethren. When Joseph saw them, he knew them, but they knew not him. He spake roughly to them, and charged them with being spies, come down to see the nakedness of the land. To test their truthfulness, he at first demanded that one of them should be sent to fetch their youngest brother; but, after keeping them three days in prison, he changed his mind, and said, "Let one of your number remain as a hostage, and let the rest return with the corn you have purchased for your houses, but bring your youngest brother back with you to verify your words." Then his brethren remembered the crime which they had committed in selling Joseph into slavery, and they said one to another, "We are verily guilty concerning our brother, therefore is this distress come upon us." Joseph then, having taken Simeon and bound him before their eyes, commanded his servants to fill their sacks with corn, to restore every man's money into his sack, and to give them provision for the way, and afterwards they departed.

They returned unto their father in the land of Canaan, and told him all that had befallen them. When they emptied their sacks, they found every man's bundle of money in his sack, and were afraid. They asked their father to intrust Benjamin to their care; but he replied, "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me." "My father," said Reuben, "slay my two sons if I bring him not to thee; deliver him into my hand, and I will bring him to thee again." "No," said Jacob, "my son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave" (Gen. xlii. 1–38).

The famine, however, was sore in the land of Canaan. When they had eaten up the corn which they had brought out of Egypt, their father said to them, "Go again, buy us a little food." "If thou wilt send our brother with us," said Judah, "we will go down and buy thee food; but if thou wilt not send him, we will not go down, for the man said unto us, Ye shall not see my face except your brother be with you." "Why dealt ye so ill with me," Israel

said, "as to tell the man whether ye had yet a brother?" At length their father consented. "If it must be so now," he said, "do this; take of the best fruits in the land, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds. Take double money in your hand, and the money that was brought back in the mouth of your sacks—peradventure it was an oversight. Take also your brother, and go again unto the man. And may God Almighty give you grace before the man that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved."

And the men returned to Egypt and stood before Joseph. As soon as he saw Benjamin with them, he said to the ruler of his house, "Bring these men home and make ready, for these men shall dine with me at noon." At first they were afraid; but their fears were soon dispelled, and Simeon was brought out to them. When Joseph came home, they made obeisance to him, and produced the presents they had brought with them. He asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive?" He then saw his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me? God be gracious unto thee, my son." His yearning fondness for his brother moved him to tears, and he entered into his chamber and wept there. Then their dinner was served to each at separate tables, at which they were arranged strictly in accordance with their several ages. But Benjamin's mess was five times as much as any of theirs (Gen. xliii.).

Desirous of putting them to one more trial, Joseph commanded the steward of his house to fill the men's sacks with food, to put every man's money in his sack's mouth, and to put his silver cup in the sack's mouth of the youngest. His orders were executed; and in the morning, as soon as it was light, the men were sent away. They had not gone far from the city when Joseph said to his steward, "Up, follow after the men, and say, Why have ye rewarded evil for good? The cup you have stolen is one in which my lord drinketh, and whereby he divineth." "God forbid," they replied, "that thy servants should do this thing. With whomsoever it shall be found, let him die, and we also will become thy lord's bondmen." The cup was found in Benjamin's sack. At once they rent their clothes and returned to the city. Judah and his brethren made their way to Joseph's house and fell before him on the ground. "What shall we say unto my lord?" he said. "How shall we clear ourselves? Behold we are all my lord's servants." "God forbid that I should do so," said Joseph. "The man in whose hand the cup is found, he shall be my servant."

Then Judah came near to him, and with most moving eloquence told his artless tale, offering to become a bondman instead of Benjamin, and pleading with unequalled earnestness and filial affection that the lad might be sent back to his father. "It shall come to pass," he said, "that, as his life is bound up in the lad's life, when he seeth that the lad is not with us, he will die; and thy servants shall bring down the gray hairs of our father with sorrow to the grave" (Gen. xliv.).

Joseph was unable to resist this touching appeal. He could not refrain himself, but wept aloud, and said unto his brethren, "I am Joseph. Doth my father yet live?" They could not answer him, for they were troubled at his presence. But no word of upbraiding or of reproach fell from his lips. "Be not grieved or angry with yourselves," he said, "that ye sold me hither. It was not you that sent me hither, but God. Hasten back to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and be near unto me." Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them.

It was soon known in Pharaoh's house that Joseph's brethren were come; and the king and his servants were glad. Joseph then sent wagons for his father and his household, with rich presents, and to all his brethren he gave changes of raiment. And they returned to the land of Canaan, and said to their father, "Joseph is yet alive, and he is governor over all the land of Egypt." But Jacob's heart fainted, for he believed them not at first, until he had seen the wagons sent for him, and then his spirit revived, and he said, "It is enough, Joseph my son is yet alive. I will go and see him before I die" (Gen. xlv.).

Though at that time about one hundred and thirty years old, Jacob's eager desire to see the son for whom he had so long mourned induced him to go down at once, with all that he had, into Egypt. On his way, he rested at Beer-sheba, and offered sacrifices unto the God of his father Isaac. There God encouraged him by a vision, commanding him to go down, and promising to bring him up again in the person of his descendants, and assuring him that his eyes should be closed by Joseph (Gen. xlvi. 4). So he went down, with his sons and their wives and children, and all their cattle. The number of his own descendants who went down with him into Egypt was sixty-six; to these must be added Jacob himself, with Joseph and his two sons. Thus "all the souls of the house of Jacob which came with him into Egypt were threescore and ten" (Gen. xlvi. 27).

Just before reaching the land of Goshen—a province on the extreme frontier of Egypt, towards Canaan—Jacob sent Judah on in advance, to acquaint Joseph with his arrival. Joseph immediately went to meet his father; and when he saw him he fell on his neck, and wept on his neck a good while. "Now," said Israel, "let me die, since I have seen thy face, because thou art yet alive" (Gen. xlvi. 30). Joseph then went and told Pharaoh that his father and his brethren had come out of the land of Canaan, and he presented five of them to him. The king, when he found that they were shepherds, a class held in abomination by the Egyptians, gave them for their separate abode the land of Goshen, which was the best pasture-ground in all Egypt. Joseph then brought his father into the presence of Pharaoh, and "Jacob blessed Pharaoh." "How old art thou?" said the king to him. "The days of my pilgrimage," he answered, "are one hundred and thirty years: few and evil have the days of the years of my life been, nor have they attained to the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. xlvii. 9). These words furnish a testimony to the gradual decline of human life, and are a memorable example of how the patriarchs confessed that they were strangers and pilgrims on the earth (Heb. xi. 13).

The removal of the chosen family from Canaan, and their settlement in Egypt, formed a part of the great plan which God had unfolded to their forefather Abraham (Gen. xv. 13). Two hundred years had passed away since God had said, "Unto thy seed will I give this land," and as yet they had no possessions in the land of Canaan. In Egypt, under the discipline of affliction, the family was to be consolidated into a nation. Then God's words would meet with their fulfillment, and the Israelites would enter on the possession of their promised inheritance.

After dwelling in the land of Goshen for seventeen years in comfort and prosperity, "the time drew nigh that Israel must die." As his end approached, he sent for Joseph, and made him swear that he would not bury him in Egypt, but would take him to the Promised Land, and "bury him in the burying-place of his fathers," in the cave of Machpelah. In thanksgiving to God for the mercies vouchsafed to him during a troubled life, and for the solemn assurance given to him by his son that he should be "gathered to his fathers," Israel bowed himself upon the bed's head (Gen. xlvii. 31) and worshipped (Heb. xi. 21).

Not long afterwards Joseph heard that his father was sick, and went with his two sons, Manasseh and Ephraim, to visit him. When Jacob heard that he was come, his strength revived, and he sat up in his bed to receive him. The dying patriarch claimed

Ephraim and Manasseh for his own children, and henceforth they were numbered among the heads of the tribes of Israel. His thoughts then went back to the glorious promises God had once made to him at the crisis of his religious life, when he lay down to rest a forlorn wanderer at Luz (Bethel). And then they turned to the death of his beloved Rachel on his return from Padan, and to her burial near Ephrath (Bethlehem). His eyes being dim from age, he did not at first see Joseph's two sons; but when they were brought near to him, he kissed them and embraced them, fondly saying to Joseph, "I had not thought to see *thy* face; and, lo, God hath showed me thy seed also" (Gen. xlviii. 11). Joseph, having received his father's blessing, then took his two sons, and, bowing himself with his face to the earth, placed Manasseh the elder at Jacob's right hand and Ephraim the younger at his left. Jacob, however, crossing his arms, laid his right hand upon the younger, and his left upon the elder, and, disregarding Joseph's opposition, he gave the larger and nobler blessing to Ephraim the younger. "Truly," said he, "the younger brother shall be greater than the elder, and his seed shall become a multitude of nations" (Gen. xlviii. 19). Thus was added another instance of God's sovereign choice to the examples of Abel, Shem, Abram, Isaac, who, like the patriarch Jacob himself, were all younger sons.

Having given his separate and special blessing to Joseph himself and his two sons, and bestowed upon Joseph an extra portion above his brethren (Gen. xlviii. 22), thus marking him as his heir, he called together all his sons to hear the last words of Israel their father, that he might tell them what would befall them in the last days (Gen. xlix.).

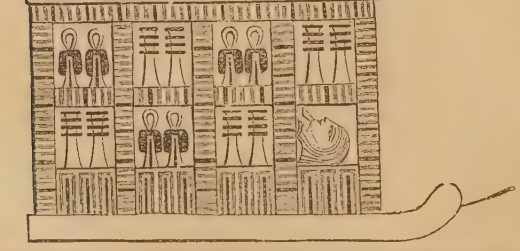
It is evident that the blessings and the prophecies of the dying patriarch were a formal appointment of his twelve sons to be the twelve heads of the chosen race, and that they had respect to the tribes as well as to their individual ancestors. At the end of his charge, he gave to all his sons, collectively, the same command that he had previously given to Joseph individually, "I am to be gathered unto my people. Bury me with my fathers" in the cave of Machpelah (Gen. xlix. 29), and, "gathering up his feet into the bed, he yielded up the ghost," at the age of one hundred and forty-seven.

Joseph then fell upon his father's face, and passionately wept over him and kissed him. He afterwards gave orders for his body to be embalmed, which occupied forty days, and there was a public mourning for him among the Egyptians, which lasted altogether seventy days. With Pharaoh's permission, he then went, with all his brethren, and the elders both of Israel and of Egypt, and a great

company of chariots and of horsemen, to bury his father in the land of Canaan.

To avoid, probably, the tribes of the frontier, they did not take the nearest road, but made a circuit to Atad, a little to the west of the Jordan, where they kept so great and sore a lamentation for seven days that the astonished Canaanites called the place Abel-Mizraim (*the mourning of Egypt*). Thence they continued their journey to Hebron, and there buried him in the cave of Machpelah, as he had commanded them (Gen. l. 12, 13). After the burial of Jacob, Joseph and all his company returned to Egypt. He outlived his father about fifty-four years. He saw Ephraim's children of the third generation, and had Manasseh's grandchildren on his knees (Gen. l. 23). At length he died, aged one hundred and ten years. His body was embalmed and preserved in a coffin (sarcophagus), but not buried. The last instructions that he gave his brethren, and made them swear that they would fulfill, were, "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And ye shall carry up my bones from hence" (Gen. l. 24, 25). From that time forward the coffin with Joseph's remains bore silent witness to the fact that the children of Israel were only temporary sojourners in the land of Egypt. When God led them forth under Moses, they did not forget the trust; and when they were settled in Canaan, they buried Joseph at Shechem (Exod. xiii. 19; Josh. xxiv. 32).

NOTE.—Concerning the "Pharaohs" (i. e., *Kings*) under whom the events recorded in Genesis and Exodus took place, see the "Smaller Ancient History," chapters vi.–ix., especially vii. and ix.



An Egyptian Sarcophagus, on the funeral sledge, with an open panel, showing the head of the mummy.

Egyptian Archers.

CHAPTER IV.

ISRAEL IN EGYPT.—FROM THE DEATH OF JOSEPH TO THE EXODUS OR DEPARTURE FROM EGYPT.—B.C. 1635–1491.

In the period between the death of Joseph and the beginning of the bondage in Egypt, the children of Israel "increased abundantly, and the land was filled with them" (Exod. i. 7). The duration of their sojourn there may be reckoned in round numbers at 430 years (Exod. xii. 41): but this includes the *whole pilgrimage* of the chosen family, from the time when Abram was called to leave his home for "a land that he should *afterward* receive as an inheritance," to the time when his heirs did actually receive it. The bondage itself was probably about one hundred years, as the whole period from the death of Joseph to the Exodus was one hundred and forty-four years (B.C. 1635–1491).

The story of the affliction of the Israelites in Egypt begins with the words, "Now there arose up a new king over Egypt which knew not Joseph" (Exod. i. 8). The descendants of Jacob had then grown so numerous that Pharaoh was afraid that in the event

of a war they might go over to the enemy, and so escape out of the land. He resolved, therefore, to weaken them by degrees, by forcing them to hard labor and reducing them to slavery. The service which he compelled them to perform consisted in field-work, and especially in making bricks and building the treasure-cities Pithom and Raamses, in the land of Goshen. Although the lives of the Israelites were bitter with hard bondage and oppression, still they multiplied and grew. Pharaoh then adopted a more severe and cruel course to diminish their numbers. He commanded the Hebrew midwives to kill the male children at their birth, but to let the females live. The midwives, however, "feared God" and disobeyed the king, and they saved all the children that were born. Pharaoh then charged all his people to cast the new-born sons of the Israelites into the river, but to save the daughters (Exod. i. 8–22).

Pharaoh's edict led, by the Divine providence, to the bringing up at his own court of that very child whom God designed to be the future deliverer of his people Israel. Amram, the son of Kohath, son of Levi, had for his wife Jochebed, also of the tribe of Levi. They had already two children, a daughter called Miriam, and a son named Aaron. Soon after the king had issued his edict, another son was born to them. The child was so very fine and goodly, that his mother could not bear to part with him in obedience to the cruel ordinance. She hid him, therefore, three months. When she could no longer conceal him, she was forced to expose him like the rest. Accordingly, taking a covered basket of papyrus—the flags of which the Egyptians made their paper—and daubing it with bitumen to make it water-tight, she put the child therein and laid it among the rushes on the banks of the Nile, leaving Miriam a little way off, to see what would become of her infant brother. Close to that spot the daughter of Pharaoh came down to bathe; and as soon as she saw the ark, she sent one of her maidens to fetch it. And when she opened it, "behold the babe wept." Touched with pity, she said, "This is one of the Hebrews' children." At this moment Miriam came forward, and having asked whether she should go and fetch a nurse of the Hebrew women, she was told to do so, "when she went and called the child's mother." "Nurse this child for me," said Pharaoh's daughter, "and I will give thee thy wages." When he grew up, Jochebed brought him to the princess, who adopted him for her son, and gave him the name of Moses (*drawn out*), because she said, "I drew him out of the water" (Exod. ii. 10).

Moses was no doubt taught by his Hebrew mother the knowledge of the true God, and the history as well as the destiny of the chosen

race. In all other respects, he was brought up as an Egyptian prince, and was instructed in "all the wisdom of the Egyptians" (Acts vii. 22). When he was full forty years old, the crisis came when he decided to cast in his lot with his own people, choosing rather to suffer affliction with the people of God than to enjoy the treasures in Egypt, for he regarded "the recompense of the reward" (Heb. xi. 25, 26). This was the time when he went forth to make himself acquainted with the state of his brethren. The first sight he saw was an Egyptian overseer beating one of the Hebrews who worked under him. Stung with indignation, after looking round to see that no one was near, he killed the Egyptian on the spot, and buried his body in the sand. When he went out the next day, he saw two men of the Hebrews striving together; and his interference was scornfully rejected by the wrong-doer, who asked him, "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?" The story reached the ears of Pharaoh, and he ordered Moses to be put to death. He fled, however, into the desert which surrounds the head of the Red Sea, then inhabited by the people of Midian, who were descended from Abraham and Keturah (Gen. xxv. 2). As he was one day seated beside a well, the seven daughters of JETHRO, the chief or *sheykh* of the Midianites, came to water their flocks. The shepherds of other flocks, coming also to the well, rudely drove away the women, that they might serve their own cattle first, but Moses helped them and watered their flock. When Jethro heard of this, he welcomed "the Egyptian," and Moses dwelt with him, like Jacob with Laban, for forty years feeding his flocks. He married his daughter Zipporah (Exod. ii. 21), who bore him a son, named Gershom (*a stranger here*), and afterwards a second son, named Eliezer (*my God is a help*).

Moses had been forty years in Midian, pondering amidst the seclusion of the deserts and unfrequented vales where he fed his flocks, the past history of his fathers, and the condition of their descendants in Egypt, when God's time arrived for the deliverance of his people. When the King of Egypt, from whom Moses had fled, died, the oppression of the Israelites under his successor became more severe. "And they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob" (Exod. ii. 23, 24).

Moses, while he was keeping the flock of his father-in-law Jethro, in the land of Midian, little thought that God had chosen him to be the future deliverer of the Israelites. Yet so it was. The scene selected for the revelation to him of his divine mission is one

of the most remarkable spots on the surface of the earth. The *peninsula of Sinai* is the promontory inclosed between the two arms of the Red Sea, terminating in its southern part in the terrific mass of granite rocks known by the general name of Sinai. This desert region still furnishes a scanty pasturage. As Moses was one day leading his flock to its inmost recesses (or its west side), he came to a mountain even then called the "Mount of God," "even Horeb," from its sanctity among the Arabs. There he saw one of the dwarf acacias of the desert wrapt in flame, which, had it been a natural fire, would soon have consumed the dry branches, but "behold the bush burned with fire, and the bush was not consumed." As Moses turned aside to see this great sight why the bush was not burnt, the "angel Jehovah" called to him out of the bush, and said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The same voice then said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; I have surely seen the affliction of my people in Egypt, and I am come down to deliver them out of the hand of the Egyptians. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people." "Who am I," said Moses, "that I should go unto Pharoah, and that I should bring forth the children of Israel out of Egypt?" He was assured that God would be with him, and that his mission should be fulfilled by bringing the people to worship in that mountain. Then another difficulty arose. So corrupted had the people grown by the idolatry of Egypt, that they had most probably forgotten the God of their fathers. They would ask, "What is his name?" "I AM THAT I AM," God said unto Moses. "Thus shall ye say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 1–14). He was then told to go and gather the elders of Israel together, and to tell them that the God of Abraham, of Isaac, and of Jacob had appeared unto him, and had said, "I will bring you up out of the affliction of Egypt unto the land of the Canaanites—a land flowing with milk and honey." "They will not believe me," answered Moses. "They will say, 'The Lord hath not appeared unto thee.'" To remove the doubts of Moses about his reception by the people, God added *two signs*, which he wrought in his presence. The first was by turning his rod into a serpent, and then into a rod again. The second was by making his hand as white with leprosy as snow, and then turning it again as his other flesh. To these signs was added a third, the power to turn the water of the Nile to blood (Exod. iv. 1–9).

But the clearer his mission was made to him, the more reluctant did he feel to undertake th arduous work. He next pleads his

want of eloquence. "O, my Lord," he says, "I am not eloquent; I am slow of speech, and of a slow tongue." He was now eighty years of age; for forty years he had spent a quiet and solitary life, and the self-confidence of his earlier years had passed away. "Go," said the Lord, "and I will be with thy mouth, and teach thee what thou shalt say." As he was still reluctant, he was told that his brother Aaron would meet him on his arrival in Egypt; "he can speak well, and he shall be thy spokesman unto the people." But yet the word was not to be Aaron's own. The two great functions conferred by the divine mission were therefore thus divided: Moses became the *prophet*, and Aaron the *priest*.

Moses then quitted Horeb and returned to Jethro. "Let me go, I pray thee," he said to him, "and see whether my brethren in Egypt are yet alive." "Go in peace," said Jethro. And the Lord said unto Moses in Midian, "Go, return into Egypt, for all the men are dead which sought thy life" (Exod. iv. 18, 19). Aaron, by the command of God, went forth into the desert to meet Moses. They met at Horeb, at the mount of God, the very spot where Moses had received the revelation. There he informed his brother Aaron of the mission on which he was sent, and of the signs with which it had been accompanied. On reaching the land of Goshen, they assembled the elders of Israel. "And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had looked upon their affliction, they bowed their heads and worshipped" (Exod. iv. 30, 31). Moses and Aaron next sought the presence of Pharaoh, to open the mission with which they were charged. They told him that the Lord God of Israel had said, "Let my people go, that they may hold a feast unto me in the wilderness" (Exod. v. 1). "Who is the Lord," said Pharaoh, "that I should obey his voice? I know not the Lord, neither will I let Israel go." Not only did the king refuse their request, but the very same day he increased the burdens of the Israelites. He commanded the Egyptian task-masters no longer to give them the chopped straw which was necessary to bind the friable earth into bricks, so that the people had to lose their time in gathering straw out of the fields for themselves. But still the full tale of bricks was exacted from them. "They be idle," said the king, "therefore they cry, saying, Let us go and sacrifice to our God." The people, with this additional work, could no longer make the same number of bricks as before, and then the Hebrew overseers, who were under the Egyptian task-masters, were beaten. They went to Pharaoh, therefore, to make their troubles known. "There is no straw given to thy servants," they said, "and yet we are required to

make brick." Their appeal was rejected: as they left the king they met Moses and Aaron, and turned upon them, accusing them of making the people to be still more abhorred of Pharaoh and his servants (Exod. v. 21).

In this strait, Moses complained to God that his mission to Pharaoh had served no other purpose than to increase the affliction of the people. God then renewed his promise, and assured him that his time was at hand. "Now thou shalt see what I will do to Pharaoh. I appeared of old," he said, "unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Exod. vi. 3). After this revelation of His great name, the Lord made mention of the covenant He had established to give them the land of Canaan. "I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered my covenant. And I will redeem the people out of Egypt with a stretched-out arm and with great judgments." Moses spake all this to the children of Israel, but they were too heart-broken to accept the consolation. Jehovah then gave Moses and Aaron their final charge to bring the people out of Egypt, warning them that Pharaoh would resist, but that his resistance would only give occasion for more signal displays of His own power. He would multiply His signs and His wonders in the land of Egypt, that the Egyptians might know that he was the Lord (Exod. vii. 5).

Then began that memorable contest between the King of Egypt and the King of kings, the type of all others between the power of God and the hardened heart of man, which was stilled only in the waters of the Red Sea. Moses and Aaron again entered the presence of Pharaoh, and, to confirm their mission, Aaron cast down his rod, and it became a serpent. This was the first miracle wrought by them; but Pharaoh, still incredulous, sent for the magicians of Egypt, who did likewise with their enchantments. The rod of Aaron then swallowed up those of the Egyptians. But Pharaoh's heart was still hardened, so that he hearkened not unto them, as the Lord had said (Exod. vii. 13). The following morning, Moses was directed to remind Pharaoh of his refusal to let the Israelites go and serve God in the wilderness, and, as his heart was hardened against conviction, to teach him by suffering that Jehovah was the Lord. The miracles that followed were *judgments* on the king, the people, and their gods, forming the TEN PLAGUES OF EGYPT.

i. *The Plague of Blood.*—After a warning to Pharaoh, Aaron, at the word of Moses, lifted up his rod, and smote the Nile in the sight of the king and of his servants, and the river, with all its canals and reservoirs and every vessel of water drawn from them,

was turned into blood. The fish died; the river stank, and the Egyptians could not drink of its waters, but had to obtain water to drink by digging wells. The miracle lasted for seven days; but as it was imitated by the magicians of Egypt with their enchantments, it produced no impression upon Pharaoh. His heart was still hardened (Exod. vii. 19–25: comp. Psalm cv.).

ii. *The Plague of Frogs.*—When Moses and Aaron were again sent to Pharaoh, Moses was directed by the Lord to say, "Let my people go, that they may serve me. And if thou refuse to let them go, behold I will smite all thy borders with frogs." In obedience to the Divine command, Aaron stretched forth his hand with his rod over the waters of Egypt, and the frogs came up from their natural haunts, and swarmed in countless numbers, "even in the chambers of their kings," and defiled the very ovens and kneading-troughs. From this plague there was no escape, and, though it was imitated by the magicians, Pharaoh was reduced to send for Moses, and was fain to seek relief through prayer, and by promising to let the people go. On the morrow the frogs died where they were—out of the houses, out of the villages, and out of the fields—and they were gathered together upon heaps, and the land stank. But when Pharaoh saw that there was respite, he hardened his heart and refused to keep his word (Exod. viii. 2–15).

iii. *The Plague of Lice.*—From the waters and marshes the power of God passed on to the dry land. When smitten by Aaron's rod, the very dust became lice in man and in beast. The magicians did the same with their enchantments, but they could not bring forth lice. Then they said unto Pharaoh, "This is the finger of God;" but he hearkened not unto them, for his heart was still hardened (Exod. viii. 16–19).

iv. *The Plague of Flies or Beetles.*—Moses was now directed to threaten Pharaoh with another plague if he refused to let the people go. As he continued obstinate, after the river and the land, the air was now smitten. Swarms of flies filled the air, and came into the houses and devoured the land; but Goshen was free from the plague. Pharaoh then sent for Moses and Aaron, and gave permission for the Israelites to sacrifice to their God in the land; but Moses replied that the Egyptians would stone them if they sacrificed the creatures they worshipped. He demanded that they might go three days' journey into the wilderness. Pharaoh now yielded; but no sooner was the plague removed by the prayer of Moses, than he hardened his heart at this time also, neither would he let the people go (Exod. viii. 21–32).

v. *Plague of the Murrain of Beasts.*—Still coming closer and closer to the Egyptians, God next sent a disease upon the cattle.

At the set time, all the cattle of Egypt died, but of the cattle of the children of Israel died not one. Still the heart of Pharaoh was hardened, and he did not let the people go (Exod. ix. 4–7).

vi. *The Plague of Boils and Blains.*—The next plague came closer still. From the cattle the hand of God reached to their own persons. Moses and Aaron were commanded to take handfuls of ashes of the furnace, and sprinkle them towards the heaven in the sight of Pharaoh. They did so; and it became a boil breaking forth with blains upon man and upon beast. The magicians, being themselves smitten with boils, could not appear before Moses. Pharaoh, however, remained unmoved (Exod. ix. 8–12).

vii. *The Plague of Hail.*—The first six plagues had been attended with much suffering and some loss, but the lives of the Egyptians and their means of subsistence had not yet been touched. Moses was now sent to threaten Pharaoh with a more terrible judgment. He was charged to make the usual demand of the king. "Let my people go, that they may serve me. Or else I will this time send all my plagues upon thine heart, that thou mayest know that there is none like me in all the earth." First of all, they were threatened with a very grievous storm of hail. Pharaoh was told to send and collect his cattle and men under shelter, for that every thing would die upon which the hail descended. Some of the king's servants heeded the warning thus given, and brought in their cattle from the field. Others disregarded it, and left them where they were. Then the Lord sent a terrific storm of hail, thunder, and fire running along upon the ground, such as had never been seen in Egypt. All that was in the field, both man and beast, was killed; plants were destroyed, and trees broken to pieces. But in the land of Goshen there was no hail. Pharaoh, more moved than he had yet been, confessed that he had sinned, prayed that the thunder and hail might cease, and promised to let the people go. Moses consented to prove to him once more how that the earth is the Lord's. The storm ceased at his prayer; but when Pharaoh perceived that it was over, "he sinned yet more, and hardened his heart, he and his servants" (Exod. ix. 23–34).

viii. *The Plague of Locusts.*—The herbage which the storm had spared was now given up to a terrible destroyer. After a fresh summons and a fresh warning, Pharaoh seemed inclined to let the *men* go; but when he found that they wanted to take with them their wives, their children, and their cattle, he was highly incensed, and Moses and Aaron were driven out from his presence. On quitting the palace, Moses stretched forth his rod over the land of Egypt, and an east wind sprang up, bringing with it by the next morning myriads of locusts, which alighted upon the fields green

with the young blades of corn, so that the land was darkened, and in a little time they ate up every blade of grass, and every green thing that the hail had left. Pharaoh then called in haste for Moses and Aaron. "Forgive, I pray thee, my sin only this once," he cries, "and entreat God to take away from me this death only." Then the Lord sent a strong west wind, which took away the locusts, as an east wind had brought them; but their removal left his heart harder than ever (Exod. x. 1–20).

ix., x. *The Plague of Darkness, and the Prediction of the Death of the First-born.*—Still Pharaoh remained obdurate. For three days, therefore, there was a thick darkness over the sunny land of Egypt, "even darkness which might be felt; while all the children of Israel had light in their dwellings." While it lasted, the Egyptians were unable to see one another, or to stir out of their houses. Pharaoh then sent for Moses, and said that they might go, with their wives and children, but their flocks must be left. Moses replied: "Our cattle also shall go with us; there shall not a hoof be left behind." Pharaoh refused, and with threats he forbade Moses to see his face again. "In that day thou seest my face thou shalt die." At the end of the interview, Moses denounced the final judgment, which had been the one great penalty threatened from the beginning, for the midnight of that same day. "I will go out, saith the Lord, into the midst of Egypt, and all the first-born in the land of Egypt shall die, and there shall be a great cry throughout all the land of Egypt" (Exod. x. 21–xi. 6).

The contest was now over. The doom of Pharaoh and of his people for their oppression of God's people had gone forth. Moses returned in great anger to Goshen: the Egyptians, during the remainder of the third day of darkness, sat awaiting the terrible stroke which was to fall on them at midnight. Now was instituted, according to God's command, the great observance of the Mosaical dispensation, the FEAST OF THE PASSOVER (Exod. xii.).

The day, reckoned from sunset to sunset, on the night of which the first-born of Egypt were slain and the Israelites departed, was the fourteenth of the Jewish month *Nisan*, or Abib (March to April). It was then the seventh month of the civil year; thenceforth it was to be the *first month* of the *sacred* year. Preparations for this feast had been begun, by the command of God, on the tenth day of the month. Each household had then chosen a yearling lamb (or kid) without blemish. This "Paschal Lamb" was set apart till the evening, which began the fourteenth day, when it was killed as a sacrifice between the ninth hour and the twelfth (sunset) in every family of Israel. On this night, moreover, they were to save some of the blood and sprinkle it with a bunch of hyssop on the lintel and door-posts of the house, that the destroying angel, when he

passed through the land to smite all the first-born both of man and beast, might *pass over* the houses where he saw the token of the blood. The families of Israel were to eat the lamb, roasted but not boiled, with unleavened bread and bitter herbs. The bones were not to be broken; but they were to be burnt in the morning with any of the flesh that was left uneaten. They were to eat it in haste, with their loins girded, their sandals on their feet, their staff in their hand, like men setting forth on a long journey. For seven days after the feast, from the fourteenth to the twenty-first of Nisan, they were to eat only unleavened bread, and to have no leaven in their houses under penalty of death. The first and last of these days were to be kept with a holy convocation, and free from all manner of work. The Feast of the Passover was to be kept throughout their generations—a feast by an ordinance forever; and fathers were specially enjoined to teach their children the meaning of this service.

The Israelites had finished the Paschal feast, and were awaiting in their houses, in awful suspense, the great event which was to accomplish their deliverance. "At midnight the Lord smote all the first-born in the land of Egypt with immediate death, from the first-born of Pharaoh that sat on the throne unto the first-born of the captive in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, with all his servants, and there was a great cry in Egypt; for there was not a house where there was not one dead" (Exod. xii. 29, 30). His hardened heart gave way. He at once sent for Moses and Aaron, and all his people joined with him in urging the instant departure of the Israelites, with their children and their cattle. They were sent forth with such haste that they had not even time to prepare food, but took the dough before it was leavened, in their kneading-troughs bound up in their clothes upon their shoulders, with which they made unleavened cakes at their first halt. But amidst all this haste, Moses did not forget to carry away the bones of Joseph. The host numbered 600,000 men on foot able to bear arms, besides children, from which the total number of souls is estimated at not less than 2,500,000. Their march was conducted with order and discipline (Exod. xiii. 18), and was guided by Jehovah himself, "who went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of a fire, to give them light."

This Exodus or departure of the Israelites from Egypt closed the four hundred and thirty years of their pilgrimage (Exod. xii. 40), which began from the call of Abraham out of Ur of the Chaldees. Having been welded by affliction into a *nation*, they were now called forth to receive the laws of their new state amidst the awful solitudes of Sinai.

Bronze figure of Apis.

CHAPTER V.

THE EXODUS AND THE LAW.—B.C. 1491 90.

THE whole journey of the Israelites from Egypt into the Land of Promise may, in a general view, be divided into three separate portions:

i. *The March out of Egypt to Mount Sinai*, there to worship Jehovah, as he had said to Moses. This filled up the first sacred year, and nearly two months of the second.

ii. *The March from Sinai to the borders of Canaan*, whence they were turned back for their unwillingness to enter the land. This occupied a little more than four months.

iii. *The Wandering in the Wilderness and entrance into Canaan.* This is often spoken of in round numbers as a period of forty years; but, strictly speaking, the wanderings occupied thirty-seven and a half years. In the fortieth year they came again to Kadesh, and advanced as far as the plains of Moab, on the east of Jordan.

The Israelites began their march from Rameses, in the land of Goshen (Exod. xii. 37). Had the object been to lead them by the nearest route out of Egypt into Canaan, it might have been accomplished in a few days' journey along the shore of the Mediterranean to Gaza. But as they were unfit to face the warlike Philistines, who would be likely to offer some opposition to their progress, God led the people about through the way of the wilderness of the Red Sea (Exod. xiii. 18). Their first resting-place was at SUCCOTH (*booths*), the exact site of which is unknown; it was probably about a day's journey in the direction of Suez. Their next was ETHAM,

on the edge of the wilderness (Exod. xiii. 20). This position was very probably about three miles from the western side of the ancient head of the Gulf of Suez. Thence their natural route into the peninsula of Sinai would have been round the head of the gulf, but, by the express command of God, they kept on its west side, and turned and encamped before PI-HAHIROTH, between Migdol and the sea. In other words, instead of proceeding northward, they proceeded southward, and took up a position inclosed between the sea on the east, the mountains of Attakah on the south and west, and the wilderness they had passed through in the rear. A pursuing army soon pressed on to cut off their retreat. When Pharaoh heard that the Israelites had fled, he regretted that he had let them go. He therefore made ready his chariot and took his people with him. He took also six hundred war chariots, and captains over every one of them, together with a large army, and set out in pursuit. The sight of their old oppressors struck the Israelites with dismay. "Hast thou taken us away to die in the wilderness," they cried to Moses, "because there were no graves in Egypt?" But the way was made clear by faith and obedience. "Fear ye not," he replies; "stand still, and see the salvation of the Lord. The Lord shall fight for you." The guiding pillar of fire, which had gone before the camp of Israel, then removed and went behind them, casting its beams forward along their column, but dazzling the sight of their pursuers. When Moses stretched out his hand over the sea, a strong east wind blew all that night, and divided the waters as a wall on the right hand and on the left, while the children of Israel went into the midst of the sea on dry ground The host of Pharaoh followed after them; but at the morning watch the Lord looked out of the pillar of fire and cloud, and troubled the Egyptians; their chariot-wheels dragged heavily; they became panic-stricken, and sought to fly. But at the command of God, Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it, but not one of them was left alive (Exod. xiv. 5–28). Thus the Lord saved Israel out of the hand of the Egyptians. "And the people feared the Lord, and believed his servant Moses." The passage of the Red Sea was the beginning of a new dispensation: they were all *baptized to Moses* in the cloud and in the sea (1 Cor. x. 2). In this light the deliverance is looked back upon by the sacred writers in every age, led by the inspired song sung by Moses and the children of Israel, with the responsive chorus formed by "Miriam, the prophetess, the sister of Aaron, and all the women who went out after her with timbrels and dances," echoing the refrain:

"Sing ye to JEHOVAH, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea."[1]

Their route now lay southward down the east side of the Gulf of Suez, and at first along the shore. They marched for three days through the wilderness of Shur, where they found no water (Exod. xv. 22). At length they came to a spring called MARAH *(bitterness)*, on account of its bitter waters. The people, tormented with thirst, murmured against Moses, who, at the command of God, cast a certain tree into the waters, which made them sweet. Going forward, they reached the oasis of Elim, where there were twelve wells and threescore and ten palm-trees, and there they encamped. Striking inland, they now lost sight of the Red Sea and the shores of Egypt, and entered the WILDERNESS OF SIN (Exod. xvi. 1), which leads up from the shore to the entrance to the mountains of Sinai. Here occurred their second great trial since leaving Egypt. Their unleavened bread was exhausted. "Would to God," they cried, "that we had died in Egypt, when we sat by the flesh-pots and did eat bread to the full," instead of being led out to perish with hunger in the wilderness. But God was teaching them to look to Him for their "daily bread." The glory of the Lord appeared in the cloud, and the Lord spake unto Moses, and promised that that very evening they should have flesh to eat, and in the morning they should be filled with bread. At the appointed time God sent a flight of quails which covered the camp; and the next morning there was a fall of dew around the camp, and when it was dried up there lay upon the ground a small round thing, as small as the particles of hoar-frost, white like coriander-seed, and tasting like wafers made of honey. When the people saw it, they exclaimed MAN-HU, which signifies, in Hebrew, "What is it?" (Exod. xvi. 15). From this question it was called Manna. Moses replied, "This is the bread which the Lord hath given you to eat." The supply of this food was continued for forty years, till they reached Canaan (Exod. xvi. 35). God humbled them, and suffered them to hunger, and fed them with a food unknown to them, "that he might make them know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 3). This manna was a type of Christ, who came down from heaven as the Bread of Life (John vi. 31–35).

The rules laid down for the gathering of the manna led to the revival of the Sabbath, the observance of which had, no doubt, been neglected in Egypt. Every morning they gathered a certain quantity for use during the day, but on the sixth day they gathered twice as much, because none would fall on the seventh, which was a Sabbath or day of rest (Exod. xvi. 16–26).

[1] Exodus xv.

From the wilderness of Sin other valleys lead up, by a series of steep ascents into the recesses of the mountain region of Sinai. Their next resting-place was at REPHIDIM. Here there was no water for the people to drink, and they burst forth into an angry rebellion against Moses. "Why," said they, "hast thou brought us up out of Egypt to kill us, our children, and our cattle, with thirst?" In answer to the cry of Moses, the Lord vouchsafed a miracle for a permanent supply during their abode in the wilderness of Sinai Moses was commanded to go on before the people with the elders of Israel, and to smite the rock in Horeb with the rod wherewith he smote the river. He did so in their presence, and water flowed forth out of it. The place was called MASSAH (*temptation*), and MERIBAH (*chiding* or *strife*) because they tempted the Lord, and doubted whether He was among them or not (Exod. xvii. 1-7). The spring thus opened seems to have formed a brook, which the Israelites used during their whole sojourn near Sinai (Deut. ix. 21; comp. Psa. lxxviii. 15, 16; cv. 41). Hence the rock is said to have "*followed* them" by St. Paul, who makes it a type of Christ, the source of the spiritual water of life (1 Cor. x. 4).

It was in Rephidim that the new-formed nation fought their first great battle. The peninsula of Sinai and the adjoining deserts were at that time in the occupation of the Amalekites—a tribe descended from Eliphaz, the son of Esau (Gen. xxxvi. 16). Whether they regarded the Israelites as intruders, or whether they attacked them for the sake of plunder, is uncertain. Moses directed JOSHUA, whose name is now first mentioned, to choose out a body of men, and fight against the enemy, while he himself stood on the top of the hill with the rod of God outstretched in his hand. Accordingly, the next morning, attended by his brother Aaron, and by Hur, the husband of Miriam, Moses went up to the top of a hill, with the rod of God in his hand, and while he held up his hand Israel prevailed, and when he let down his hand Amalek prevailed. When he grew weary, a stone was brought for him to sit upon, and his hands were held up by Aaron and Hur, one on each side, till sunset, when Amalek was discomfited. The attitude of Moses seems to have been a sign of God's presence with His hosts, like a *standard* over the battle-field. This meaning is taught by the name given to the altar of thanksgiving then set up—JEHOVAH-NISSI, *the Lord is my banner* (Exod. xvii. 8-13).

For this act of hostility the tribe of Amalek was doomed to utter destruction. "I will utterly put out the remembrance of Amalek," said the Lord, "from under heaven." Moses was commanded by God to write the whole transaction in a book; and here we have one of the passages in which we learn from the sacred writers

themselves their authorship of the books that bear their names (Exod. xvii. 14).

During the encampment at Rephidim, Jethro, the father-in-law of Moses, brought his wife Zipporah and his two sons to visit him. Moses received him with high honor, and recounted to him all that the Lord had done for the deliverance of his people. "Now I know," said Jethro, "that the Lord is greater than all gods," and he offered sacrifices to God. On the morrow, seeing Moses overburdened with judging the people, he advised him to appoint a number of able men, to be rulers over thousands, over hundreds, over fifties, and over tens, who would share the burden with him, and to reserve himself for the harder causes, to lay them before God as mediator for the people. And Moses did so (Exod. xviii.).

On the first day of the third month after leaving Egypt, the Israelites came to the WILDERNESS OF SINAI, and here they encamped before the mount. Never in the history of the world was such a scene beheld as that plain now presented! A whole nation was assembled alone with God. His hand had been seen, and His voice heard at every step of their history for four hundred and thirty years up to this great crisis. He had divided the very sea to let them pass into this secret shrine of nature, whose awful grandeur prepared their minds for the coming revelation. The events that took place during their stay at Sinai, till the setting up of the tabernacle, will now be related.

There was a season of preparation before the law was given. First Moses went up unto God; and the Lord called to him out of the mountain, telling him to remind the people of what he had already done for them against the Egyptians, and promising that, if they would obey his voice and keep his covenant, "then shall ye be a peculiar treasure unto me above all people (for all the earth is mine), and ye shall be unto me a kingdom of priests and a holy nation." They were to be kings and priests for others' good, a holy nation for a pattern to all the rest. Moses acquainted the elders of the people with all the words that the Lord had commanded him, and they answered, "All that the Lord hath spoken we will do." Moses was next warned that the Lord was coming to him in a thick cloud, and would speak to him before all the people, that they might believe him forever. He was commanded to purify the people against the third day, and to set a boundary round the mount, that neither man nor beast might touch it under penalty of death. On the third day, in the morning, the mountain was enveloped in a thick cloud, and surrounded with such terrors that Moses and all the people in the camp feared and trembled. From amidst the darkness, and above the trumpet's sound, God's voice was heard

calling Moses up into the mount, bidding him charge the people lest they should break the bounds to gaze on God, and prepare the elders to come up with him and Aaron, when God should call them (Exod. xix. 5–24).

Then followed the greatest event of the Old Covenant. From the midst of the fire and of the smoke, the voice of God himself was heard giving forth TEN COMMANDMENTS, by which his people were to live. These were the only parts of the law given by the voice of God to the assembled people: they alone were afterwards written on the two tables of stone (Deut. v. 22). As soon as God had done speaking, the people, overcome with terror, prayed Moses that he would speak to them in the place of God, lest they should die. They then removed afar off, while Moses drew near to the thick darkness where God was. In the course of the six following days, he received a series of precepts which form a practical interpretation of the Ten Commandments (Exod. xx.–xxiii.). These words of the Lord Moses wrote in a book, which he named the *Book of the Covenant*, and he read it in the audience of the people. Having built an altar at the foot of Mount Sinai, and offered sacrifices, and the people having promised to obey the voice of the Lord, Moses took the blood and sprinkled it on them, and said, "Behold the blood of the covenant which the Lord hath made with you" (Exod. xxiv. 7, 8).

These precepts were followed by promises relating to the people's future course. The land of Canaan was clearly marked out as their destination (Exod. xxiii. 23), and its gradual conquest assured to them. A special warning was given them against idolatry. Above all, the ANGEL JEHOVAH, who had already led them out of Egypt, was still to be their guide, to keep them in the way, and to bring them to the place appointed for them. But, if provoked and disobeyed, He would be a terror to them, for "*my name is in Him*" (Exod. xxiii. 21). In this angel, God himself was present as the *Shepherd of His flock;* and in tempting and provoking him in the wilderness, they vexed God's Holy Spirit.

The clouds of Sinai did not exhibit, but concealed, the true glory of Jehovah; and He now vouchsafed a vision of that glory to Moses, with Aaron and his sons Nadab and Abihu, and seventy of the elders of Israel. The chosen party went up and saw God, enthroned in His glory, and yet they lived. Moses was then called up alone into the mount to receive the tables of stone and the law which God had written, while Aaron and Hur were left to govern the people. He then went up alone into the mount, which a cloud covered for six days, crowned with the glory of God as a burning fire. On the seventh day Moses was called into the cloud, and

there he abode without food forty days and forty nights (Exod. xxiv. 1–18).

During this period, he received instructions from God as to the pattern of the tabernacle, the form of the ark, the various kinds of sacrifices, and other ordinances of divine worship. When He had made an end of communing with him, God gave unto Moses "two tables of testimony, tables of stone, written with the finger of God" (Exod. xxxi. 18). As the weeks passed by without his return from the mount, the Israelites began to think that they had lost their leader, and they said to Aaron, "Up, make us gods which shall go before us." Aaron weakly yielded to their demand, and asked the people for their golden ear-rings, from which he made a "molten calf," the symbol of the Egyptian deity Apis. This he set before the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol, and on the morrow the people offered sacrifices to it, and kept a feast, with songs and dances. This was on the last of the forty days; God then sent Moses down from the mount, telling him of the people's sin, and threatening to destroy them, and promising to make of him a new nation. Moses, however, pleaded for them by the honor of God in the eyes of the Egyptians, and by his covenant with Abraham, Isaac, and Israel. "And the Lord repented of the evil which he thought to do unto his people" (Exod. xxxii. 1–14).

Moses, attended by his servant Joshua, now turned and went down from the mount, carrying in his hands the two tables of the testimony. He soon heard the shouts of revelry, which were mistaken by Joshua for the noise of battle. As he drew nigh to the camp, he saw them dancing before the golden calf, and in righteous indignation he cast the tables out of his hands, and broke them in pieces at the foot of the mount. He next destroyed the calf by fire and pounding, and strewed its dust upon the stream from which the people drank. After sharply upbraiding Aaron, who laid the blame on the people, for the part he had taken in the matter, Moses then made a terrible example. Standing in the gate of the camp, he cried, "Whoever is on the Lord's side come unto me;" and all his brethren of the tribe of Levi rallied round him. He commanded them to go, sword in hand, throughout the camp, and to slay all whom they still found at the idolatrous feast, without regard to kindred or acquaintance. And about three thousand of the people, still in the midst of their mirth, were put to death. This was the act which consecrated the tribe of Levi to the service and priesthood of Jehovah (Exod. xxxii. 15–28).

On the morrow, Moses reproved the people for their sin, but promised to intercede for them with the Lord. God replied that the sin-

ner himself should be blotted out of His book, and He sent plagues upon the people on account of their idolatry. He promised, however, to send His angel before them, to be their leader. At this the people murmured, thinking that they were to lose God's own presence. Moses then took the sacred tent, called the *Tabernacle* of the congregation, and pitched it outside of the camp which had been profaned, and all who sought the Lord went out to it. When Moses went out to the tabernacle, every man stood at his tent-door watching him; and when he entered it, the pillar of cloud descended and stood at the door, and "the Lord spake unto Moses, face to face, as a man speaketh unto his friend." As a special encouragement to Moses himself, God said, "My presence shall go with thee, and I will give thee rest." Moses then prayed that God would show him His glory. "Thou canst not see my face and live," said the Lord. But God promised to place him in a cleft of the rock, and to hide him while His glory passed by, so that he could see the train behind Him, but not His face (Exod. xxxii. 30–xxxiii. 23).

By the command of God, Moses went up again into the mount alone, carrying with him two tables of stone, to replace those which he had broken. Then the Lord descended in a cloud, and proclaimed His name as the "Lord God, merciful and gracious, long suffering and abundant in goodness and truth." Moses interceded once more for his people, and God renewed His covenant, promising to work wonders for them, such as had not been done in all the earth, and to bring them into the Promised Land, and adding a new warning against their falling into the idolatry of Canaan. This time, also, Moses remained in the mount alone with the Lord forty days and forty nights, fasting; there he received anew the precepts of the law, as well as the two tables he had taken up, with the Ten Commandments written thereupon by God himself. When Moses came down from the mount, the light of God's glory shone so brightly from his face, that the people were afraid to come nigh him, and he covered it with a veil while he recited to them the commandments that God had given him (Exod. xxxiv. 1–35).

Moses now gathered together all the congregation of the children of Israel, and, after repeating the law of the Sabbath, he asked their free gifts for the tabernacle and its furniture. And every one whose heart was willing brought offerings to the Lord, jewels, and gold and silver, and brass, skins and woven fabrics of blue, of purple, of scarlet and of fine linen, spices, oils, and incense. Two men were called, and gifted by God's Spirit with skill for the work—Bezaleel, the son of Uri, of the tribe of Judah, and Aholiab, the son of Ahisamach, of the tribe of Dan; and they wrought with "every wise-hearted man in whom the Lord put wisdom and un-

derstanding to work for the service of the sanctuary." The people soon brought more than enough for the work, and they made the tabernacle, with its furniture and vessels, the cloths of service, and the garments of the priests, after the pattern shown to Moses in the mount, and Moses blessed them (Exod. xxxv.–xxxix.).

All things being thus prepared, Moses was commanded, on the first day of the first month of the second year, to set up the tabernacle, and to place therein the ark of the covenant, and all the sacred vessels and furniture, and to anoint Aaron and his sons to the priesthood. When he had finished the work, God vouchsafed a visible token of His presence and approval. The glory of the Lord filled the tabernacle, so that Moses was unable to enter it. A whole month was afterwards spent in arranging the service of the sanctuary, as it is set forth fully in the Book of Leviticus, before the people prepared to resume their journey (Exod. xl.).

Mount Hor.

CHAPTER VI.

THE WANDERING IN THE WILDERNESS.—B. C. 1490–1452.

On the first day of the second month of the second year (Jyar = May, B.C. 1490) from the epoch of the Exodus, the Lord commanded Moses to number the people able to bear arms, from twenty years old and upward. The Levites, being exempted from military service, were numbered separately. At this census, the total of the military array was found to be in round numbers about 600,000. The whole host was divided into four camps, which surrounded the tabernacle during a halt, and went before and after it on the march. The Levites were taken for the service of Jehovah in place of the first-born; it was their duty to minister to the high-priest, and to attend to the tabernacle of the congregation.

At length the word of Jehovah came to them, saying that they had dwelt long enough in Horeb, and commanding them to turn and journey onward (Deut. i. 6, 7). The aim of their journey was to take possession of the land which God had promised to their fathers. The cloud of Jehovah's presence, which had been resting over the tabernacle, was then lifted up as the sign of departure,

and the tabernacle itself was taken down. At the alarm blown by the two silver trumpets (Numb. x. 1–10) each of the four camps set forward in its appointed order, and the host followed the cloud into the wilderness of Paran. During their march, the cloud, dark by day and luminous by night, indicated every halting-place; when it was taken up from the tabernacle, then they journeyed; in the place where it abode, there they pitched their tents. When the ark set forward, Moses said, "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." And when it rested, he said, "Return, O Lord, unto the many thousands of Israel" (Numb. x. 35, 36).

In following the route of the Israelites, we must remember that its general direction is northward from Sinai "to the mount of the Amorites," the highlands of southern Palestine. The two extreme points are the camp before Sinai on the south, and KADESH on the north. The distance between these points was eleven days' journey, or about 165 miles. Their present journey must be carefully distinguished from their final march into Palestine, at the end of the thirty-eight years' wandering in the wilderness.

More than once during their march, the people murmured against Jehovah. The mixed multitude that came with them out of Egypt were among the first to complain; with the children of Israel, they remembered the abundance of Egypt, and, growing tired of the manna, they said, "Who shall give us flesh to eat?" (Numb. xi. 4). Upon this rebellion, Moses complained to the Lord that the burden of the people was too great for him to bear alone. He was directed to choose seventy of the elders of Israel, and to bring them to the door of the tabernacle. And the Lord came down in a cloud, and took of the Spirit that was on Moses, and gave it unto them, and they prophesied. Two of them, who had not come out to the tabernacle, Eldad and Medad, prophesied in the camp. Joshua asked Moses to forbid them; but he replied, "Would God that all the Lord's people were prophets." The people were then punished for their murmurings. God sent quails among them; but in the very act of eating them the Lord smote the people with a very great plague, and a great number perished. This place was called KIBROTH-HATTAAVAH, that is, "the graves of lust" (Numb. xi. 25–34).

Their next halting-place was at HAZEROTH. Here a rebellion arose against Moses in his own family. Aaron and Miriam spake against him because of the *Cushite* woman whom he had married—probably his Midianite wife Zipporah—and disputed his authority. "Hath the Lord spoken only by Moses, they said; hath He not spoken also by us?" The Lord heard it, and called forth all three

to the tabernacle. There he told Aaron and Miriam that with other prophets He would converse in visions and in dreams, but with His servant Moses openly, mouth to mouth. The Lord showed His anger against them by smiting Miriam with leprosy: though she was healed at the prayer of Moses, yet was she shut out of the camp seven days as a punishment. After this the people removed from Hazeroth and pitched in the wilderness of Paran (Numb. xii. 1–16).

We find them next at KADESH, or KADESH-BARNEA. Here Moses, by the command of the Lord, sent forth twelve spies, the heads of their respective tribes, to explore the land. Of these only two are memorable names—CALEB, the son of Jephunneh, of the tribe of Judah, and Oshea, the son of Nun, of the tribe of Ephraim, whom Moses had called JOSHUA, i. e., *Saviour* (Numb. xiii. 16). They searched the land for forty days, and then returned to Kadesh, bringing back to Moses a glowing description of the fertility of the country. It is a good land, they said, that the Lord our God doth give us: "surely it floweth with milk and honey." In proof of its fertility, they brought back from the rich vine-clad valley of Eshcol a cluster of grapes so large that it was borne by two men upon a staff, together with pomegranates and figs. All, however, with the exception of Caleb and Joshua, exaggerated the strength and the size of the people of the land, and said that they were too powerful to be conquered by the Israelites. Whereupon the people spent the night in weeping. They murmured against Moses and Aaron, and said, "Would God that we had died in the land of Egypt or in the wilderness. Wherefore hath the Lord brought us into this land to fall by the sword? Let us make a captain, and let us return into Egypt." Then Moses and Aaron fell on their faces before all the assembly, while Caleb and Joshua rent their clothes, and contradicted the reports of the other spies. "The land which we passed through," they said, "is an exceeding good land. If the Lord delight in us, then He will give it us." But the people would not listen to them, and ordered them to be stoned. Then the glory of the Lord appeared in the tabernacle, and a second time He threatened to destroy the people, and to give to Moses a greater and mightier nation. "How long will this people provoke me? How long will it be ere they believe me?" said the Lord. . . . "Pardon, I beseech thee," cried Moses, once more, as before Sinai, "the iniquity of this people according unto the greatness of Thy mercy." His prayer was heard. The Lord promised to pardon the nation, but at the same time He swore by Himself, "As truly as I live, saith the Lord, all the earth shall be filled with My glory, by seeing the example that I

will make of those men who have rebelled against me, not one of whom, save Caleb, shall see the Promised Land." The execution of the sentence was to begin at once. They were to turn back into the wilderness by the way of the Red Sea; there they were to wander for forty years, till all the men of twenty years old and upward had left their carcasses in the wilderness. Then at length their children, having shared their wanderings, should enter on the inheritance which their fathers had despised. As an earnest of the judgment, the ten faithless spies were slain by a plague. When it was too late, the people changed their minds. In the morning they marched up the mountain-pass, against the commandment of the Lord, and in spite of the warning of Moses; and the Amalekites and Canaanites, coming down upon them, defeated them with great slaughter, and chased them as far as Hormah, and even to Mount Seir (Numb. xiv.). The entrance to the Promised Land on this side was now hopelessly barred.

The thirty-eight years occupied in the execution of God's judgment on the generation that grieved Him in the wilderness, and to whom He swore in his wrath, They shall not enter into my rest, form almost a blank in the sacred history. The mystery which hangs over this period seems like an awful silence into which the rebels sink away. Most probably their head-quarters during this period were at Kadesh, and they continued to lead a wandering life, chiefly among the pastures of the Arabah, or the "Wilderness of Zin"—the broad desert valley which runs from the Dead Sea to the eastern head of the Red Sea, between Mount Seir on the east and the Mount of the Amorites on the west. There are five chapters in the *Book of Numbers* which refer to this interval, and in which the following events are recorded:

(i.) The death, by stoning, of a man who was found gathering sticks on the Sabbath-day. His offense was doing *servile work*. "And the Lord said to Moses, The man shall surely be put to death. And all the congregation stoned him with stones" (Numb. xv. 32–36).

(ii.) The rebellion of Korah, Dathan, and Abiram was the next trouble. These three rose up against Moses and against Aaron, and disputed their supremacy. "All the congregation are holy," they said, "every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Korah, a Levite, with 250 princes famous in the congregation, claimed equality with the priests, and he was joined by Dathan and Abiram and others of the tribe of Reuben. At God's command they presented themselves, with Moses and Aaron, at the door of the tabernacle, each with his censer. Then the Lord spake

unto Moses and Aaron, commanding them to separate themselves from the congregation that he might destroy them. For the third time the intercessor obtained the people's pardon; but the earth opened her mouth and swallowed up the three rebels, with their families and all that belonged to them, while fire burst out from the tabernacle, and consumed the 250 men that offered incense (Numb. xvi. 1–35). The Apostle Jude uses those who "perished in the gainsaying of Korah" as a type of the "filthy dreamers" who, in the last days, shall "despise dominion and speak evil of dignities" (Jude 11).

(iii.) The people now murmured at the fate of the men whose rebellion they had favored; but at the very moment when they gathered against Moses and Aaron before the tabernacle, the glory of the Lord appeared, and sent a pestilence among them. Then followed one of the most striking examples of the intercession of Moses and the mediation of the high-priest. Seeing that "wrath was gone out from the Lord," Moses bade Aaron fill his censer with coals from the altar, and with incense as an atonement for the people, and stand between the living and the dead, and thus the plague was stayed (Numb. xvi. 41–48).

(iv.) After these things a new sign was given of the Lord's special favor to the house of Aaron. Twelve rods were chosen for the several tribes and laid up in the tabernacle before the ark, the name of AARON being inscribed on the rod of Levi. On the morrow Aaron's rod was found covered with buds and blossoms and full-grown almonds. The rest were still dry sticks. By the command of God it was laid up in the ark, and kept for a perpetual memorial against like rebellions (Numb. xvii. 7–10).

At the beginning of the fortieth year of the wanderings, we find the Israelites again in the wilderness of Zin, at Kadesh, and drawing near to Canaan. The doom under which most of the old generation had by this time perished now reached the house of Amram. MIRIAM, the eldest sister of Moses and Aaron, died and was buried here (Numb. xx. 1). Here, too, Moses and Aaron committed the sin which brought them also under the sentence of death before entering the Promised Land. The people murmured for water; God commanded Moses and Aaron to stand before the rock in the sight of the people, and Moses, holding the rod in his hand, was only to *speak* to the rock. But this time the trial was too great for his faith and patience. Upbraiding the people as rebels, he asked, "Must *we* fetch you water out of this rock?" and, from a feeling of distrust, he *smote* the rock twice with his rod. An abundant stream gushed out, which was called the water of Meribah (*strife*). But at the same time the Lord said to Moses and Aaron, "Because

ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Numb. xx. 7–12).

This prediction was soon afterwards accomplished with respect to Aaron. "Take Aaron and Eleazar his son," said the Lord, "and bring them up unto Mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son. And Aaron shall die there." Moses obeyed; and Aaron died in the top of the mount (Numb. xx. 25–29). This event involved the demise of the first high-priest and the investiture of his successor. Aaron was buried either on the mountain or at its foot, and the people mourned for him thirty days. Afterwards they set out on their final march. Leaving Mount Hor, they proceeded down the valley called Arabah. It was probably during their encampment at this place that they were attacked by a tribe of the Amalekites under King Arad, who carried off some of the Israelites as captives. As the people pursued their way down this sandy and arid region they grew much discouraged. God punished their murmurs by sending among them serpents whose fiery bite was fatal. On their repentance, "the Lord said unto Moses, Make thee a serpent of brass, and set it up upon a pole;" and whoever was bitten by a serpent had but to look up at it and live. A very deep interest belongs to this incident of the pilgrimage of Israel, which is thus explained by Christ himself, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15).

The people now went on patiently the remainder of their way Turning out of the valley of the Arabah and going eastward, they entered the wilderness of Moab, and skirted the eastern side of Mount Seir. Many, however, of their stations during their pilgrimage can not now be identified (Numb. xxi. 10–19). At length, when they reached the valley and brook of Zered, the desert wanderings of the Israelites may be considered to have come to an end. Between this stream on the south and the River Arnon on the north lay the territory of Moab. The region between the Arnon and the Jabbok formed the kingdom of Sihon, king of the Amorites, whose capital was Heshbon. North of the Jabbok, extending to Mount Hermon, lay the great upland territory of Bashan, the kingdom of the giant Og, who is also called an Amorite. These regions east of the Jordan formed no part of the land marked out for the first settlement of the Israelites, but events drew them on to their conquest.

The Moabites offering no opposition to the passage of the Israelites through their territory, the people passed over the upper courses

of the Zered and the Arnon, and reached "the mountains of Abarim, before Nebo," on the top of Pisgah, facing the JESHIMON, or wilderness, and there they encamped. From this place they sent messengers to Sihon, asking for a passage through his country to the fords of Jordan, opposite to Jericho, where they purposed to enter the Promised Land. The Amorite king not only refused the request, but marched out with all his forces against Israel into the wilderness. A decisive battle at Jahaz gave the Israelites possession of his whole territory. Sihon himself was slain, and Israel dwelt in the cities of the Amorites, from Aroer, on the Arnon, to the Jabbok (Numb. xxi. 23–30). Crossing the Jabbok, they entered into the district of Bashan, and here they encountered the giant king Og. He was defeated at Edrei, and slain with his sons and his people, and they took possession of his land. These first great victories of the new generation of Israel gave them the whole region lying between the Jordan and the desert, from the Arnon on the south to Mount Hermon on the north, the region soon afterwards allotted to the tribes of Reuben, Gad, and half the tribe of Manasseh.

The Israelites now made their last encampment on the east side of the Jordan, in "the desert plains" of Moab. Their tents were pitched about six miles from the river, among the long groves of acacias which, "on the eastern as well as on the western side, mark with a line of verdure the upper terraces of the valley," from ABEL SHITTIM (*the meadow of acacias*) on the north to BETH JESHIMOTH (*the house of the wastes*) on the south. They were able to see on the western bank the green meadows of Jericho, their first-intended conquest. High above, and close behind them, rose the hills of Abarim, which were soon occupied by a watchful and wily enemy.

The conquest of the Amorites had roused the Moabites from their doubtful neutrality. Their king, Balak, the son of Zippor, apprehensive that his territory would in turn be invaded by the Israelites, resolved to attack them. Aware, however, that he could not hope to overcome his foe with his own resources alone, he sought to strengthen himself by making a confederacy with such of the wandering tribes of Midian as were then pasturing their flocks within his territories. The united forces encamped on the heights of Abarim, while Balak sought further help from another quarter. From the sheikhs of Midian he had no doubt heard of a famous prophet or diviner named BALAAM, who dwelt at Pethor, beyond the Euphrates. This man was one of those who still retained the knowledge of the true God; but he seems to have practised the arts of divination, and to have used his supernatural knowledge for gain. His fame was spread far and wide among the tribes of the

desert. "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed," is the belief on which Balak grounded his invitation to Balaam to come and curse Israel, after which he hoped he might be able to prevail against them and drive them out of the land. The message was carried by the elders of Moab and of Midian, with rewards for his divinations in their hand, saying, "Come, curse me this people, for they are too mighty for me.' The temptation was too great for the prophet's integrity. He must have known that Israel were the people of his God, and that he had nothing to do with the messengers of Balak. But, instead of dismissing them at once, he invited them to remain for the night, while he consulted God. He received the plain answer: "Thou shalt not go with them; thou shalt not curse the people, for they are blessed;" and in the morning he sent them back to their own land. Again, however, across the Assyrian desert, Balak sent more numerous and more honorable messengers, with a more pressing message. "Let nothing, I pray thee, hinder thee," he said, "from coming to me, for I will promote thee unto very great honor." To this Balaam replied—not that he could not entertain Balak's proposal for a moment, but—that he could not go beyond the word of the Lord his God to do less or more. To Him, therefore, he again referred the case. This time God visited him with the severest punishment which He reserves for willful sinners: He "gave him his own desire." Balaam was commanded to go with the men, but to utter only the words which God should put in his mouth.

One last warning he received, in a prodigy that befell him on the road. As he was on his journey with the princes of Moab, the ass that bore him swerved twice from the way, and twice saved him from the uplifted sword of the Angel of the Lord, who had come out to withstand him. A third time, seeing the Angel of the Lord in a narrow pass in the vineyards, where she could not escape, she fell down beneath her master, and on his smiting her again, "the dumb ass speaking with man's voice forbade the madness of the prophet" (2 Pet. ii. 16). His eyes were now opened; he beheld the Angel of the Lord standing in the way, and at once fell flat on his face, and said, "I have sinned." If it displease thee, he says, I will turn back again. The angel, however, replied, "Go with the men, but only the word that I shall speak unto thee, that thou shalt speak."

Balak went out to meet Balaam at a city of Moab, on the Arnon, perhaps Aroer. On the morrow they began their unhallowed sacrifices. Climbing upward, from height to height, they reached the "high places" dedicated to Baal, whence Balaam could see only

the outermost part of the people. Here he bade Balak prepare seven altars, on each of which he offered a bullock and a ram, and then retired to another hill to see whether God would come to meet him. And the Lord put a word in his mouth, and he returned to confound Balak and his princes by asking, "How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? From the top of the rocks I see him, from the hills I behold him: the people shall dwell alone, they shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous. Let my last end be like his!"

Balak was deeply mortified at this result. He then took the prophet to a different eminence, from which a view might be obtained of another portion of the Israelite camp. On the field of Zophim (*the watchmen*), on the top of Pisgah, seven new altars were built, and on every altar a bullock and a ram were offered. Balaam withdrew a little way, and the Lord met him again, and put another word in his mouth. Thus he was to say to Balak; "I have received commandment to bless, and I can not reverse it. God hath not beheld iniquity in Jacob, nor perverseness in Israel. The Lord their God is among them; to Him they shout as their King. No enchantment or divination can prevail against them. The people shall rise up like a lion, and shall not lie down till they drink the blood of the slain." Balak then vented his disappointment in the cry, "Neither curse them at all, nor bless them at all."

Again, a third time, he took Balaam up to another place, to the peak—Nebo, the *head* of Pisgah—where stood the sanctuary of the heathen god, Peor. From this eminence the Assyrian seer, with the King of Moab by his side, looked over the wide prospect. It was the spot from which Moses soon after viewed the Promised Land. Here the same sacrifices were repeated; but Balaam now laid aside his arts of divination, for he saw that it pleased the Lord to bless Israel. His view ranged over the promised possessions of Israel in the hills of Judah, Ephraim, and Gilead; and, as he saw Israel abiding in their tents according to their tribes, the spirit of God came upon him, and, with his eyes at length opened, he took up his parable and prophesied. In the goodly array of their tents he saw an omen of their conquest over the surrounding nations. Heedless of the rage of Balak, and of his cruel sarcasm—"*I* thought to promote thee to great honor; but lo, *the Lord* hath kept thee back from honor"—Balaam, before returning to his home, to which he was dismissed by the king, completed his prophecy of what the Israelites would do to the Gentile nations in the latter days. For the fourth time he opened his mouth; and, in the more distant fu-

ture, beheld a "Star" coming out of Jacob, and a "Sceptre" rising out of Israel, who should smite Moab—a prophecy in part fulfilled by the victories of David, but pointing forward to the kingdom of Messiah over the outcast branches of the chosen family. Then, as his eye ranged over the distant mountains of Seir, the home of the Edomites—over the table-land of the desert, across which the Amalekites wandered—over the home of the Kenites, among the rocks of Engedi, on the farther shores of the Dead Sea, he predicted the destruction of these nations. As he gazed, the vision became wider and wider still; it carried him back to the banks of his native Euphrates, and he saw the conquests of Asshur overturned by ships coming from the coasts of Chittim—the unknown land beyond the Western Sea, and he exclaimed, "Alas, who shall live when God doeth this!" Then he rose up and returned to the place assigned for his abode (Numb. xxii.–xxiv.).

Can we read the sublime prophecies of Balaam without wishing that his desire for his latter end might have been fulfilled? Doubtless it *might have been*, had he renounced the vain desire after gain and honor; but he remained among the Moabites and Midianites, clinging, no doubt, to the chance of reward. By his advice the people were tempted to share in the lascivious rites of Peor, and to commit whoredom with the daughters of Moab. The wrath of the Lord was shown in a plague which broke out in the camp and destroyed 24,000 persons. Moses doomed all the offenders to death. Phinehas, the son of Eleazar the high-priest, set an example of zeal by transfixing with a javelin a man of Israel and a Midianitish woman whom he had brought into his tent in the face of the congregation as they wept before the Lord. So the plague was stayed, and the house of Eleazar was assured of a perpetual priesthood (Numb. xxv. 1–8).

For these plots against Israel, as well as for their former inhospitality, the Moabites were excluded from the congregation to the tenth generation, and the Midianites were doomed to destruction (Numb. xxv. 16, 17). The execution of this sentence was the last act of the government of Moses. All the men of Midian were slain, with the princes who had been allied with Balak; and Balaam died in the general slaughter. Before this war another census had been taken, by which the number of the people was found to be nearly the same as before Sinai, 38½ years earlier. But among those who were numbered, only two—Joshua the son of Nun, and Caleb the son of Jephunneh—were alive at the first census. Joshua was at this time consecrated by the high-priest Eleazar to be the successor of Moses (Numb. xxvii. 18–23).

After the slaughter of the Midianites, the tribes of Reuben and

Gad came to Moses and Eleazar and the elders, with the request that they might have the conquered land on the east of Jordan, the upland pastures of which made it desirable for their numerous cattle to settle there, and not go over Jordan. "Shall your brethren go to war," said Moses, "and shall ye sit here?" On their promise that they would leave only their families and their cattle in their new abodes, while they themselves would march armed in the van of their brethren till the whole land should be subdued, he yielded to their request, and allowed them to have this region for their inheritance. The tribe of Reuben was settled in the south of the region on the east side of Jordan, from the Arnon to the southern slopes of Mount Gilead. That mountain was given to Gad, whose northern border just touched the Lake of Gennesareth. The northeast part of the mountain range of Gilead, and the land of Bashan as far as Mount Hermon, were at the same time allotted to half the tribe of Manasseh.

The work of Moses was now finished. The forty years' pilgrimage was drawing to its close: the men of the old generation had passed away, and a new generation had sprung up, who had not beheld the wonders of Sinai. Before his departure, Moses, by the command of God, assembled all the people, rehearsed to them the dealings of Jehovah and their own conduct since they had departed from Egypt, repeated the law, with certain modifications and additions, and enforced it with the most solemn exhortations, warnings, and prophecies of their future history. This series of addresses is contained in the BOOK OF DEUTERONOMY (*the repetition of the law*). It was delivered in the plains of Moab, in the eleventh month of the fortieth year from the epoch of the Exodus (Adar=February, 1451 B.C.). It consists of *Three Discourses*, followed by the *Song of Moses*, the *Blessing of Moses*, and the *story of his death*.

(i.) In the *First Discourse*, Moses strives very earnestly to warn the people against the sins for which their fathers failed to enter the Promised Land, and to impress upon them the one simple lesson of *obedience*. With this special object he recapitulates the chief events of the last forty years in the wilderness, and especially those which had the most immediate bearing on the entry of the people into the Promised Land (Deut. i.-iv.). This discourse may be viewed as an introduction to the whole address.

(ii.) The *Second Discourse* enters more fully into the actual precepts of the law, and contains a recapitulation, with some modifications and additions, of the law already given on Mount Sinai. Every word shows the heart of the lawgiver full at once of zeal for God and of the most fervent desire for the welfare of his nation (Deut. v.–xxvi.).

(iii.) The *Third Discourse* relates almost entirely to the solemn *sanctions* of the law: the *blessing* and the *curse*. Moses now speaks in conjunction with the elders of the people and with the priests, whose office it would be to carry out the ceremony that was to be performed as soon as they had crossed the Jordan (Deut. xxvii. 1–9).

The place selected was that sacred spot in the centre of the land where Abraham and Jacob had first pitched their tents under the oaks of Moreh. Here the green valley of Shechem is bounded on the north and south by two long rocky hills; the former Mount Ebal, the latter Mount Gerizim. As soon as they should have crossed over Jordan, the people were commanded to set up, on the summit of *Ebal*, an altar of great stones, covered with plaster and inscribed with the law of God. Then the Twelve Tribes were to be divided between the two hills. On Gerizim, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to stand to *bless* the people; on Ebal, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, to *curse* them (Deut. xxvii. 12, 13). Moses then proceeds to amplify the blessing and the curse; but chiefly the latter, as the warning was more needed. He foretells, with terrible explicitness, the course actually followed by the Israelites — death and famine, failure in every work, subjection to their own servants, invasion by a mighty nation, ending in the forlorn lot of the captive in a foreign land, oppressed by his tyrants and uncertain of his very life; "In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning." "I call heaven and earth to record against you this day," he says, "that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live, and that thou mayest dwell in the land which the Lord sware unto thy fathers to give them" (Deut. xxx. 19).

Moses then wrote "this law," and delivered it to the Levites to be kept in the ark of the covenant as a perpetual witness against the people; and he commanded them to read it to all Israel when assembled at the Feast of Tabernacles every Sabbatic year (Deut. xxxi. 9, 10). The Lord then said to Moses, "Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge." When they presented themselves at the door of the tabernacle, the Lord commanded Moses to add to the book of the law a *Song*, which the children of Israel were enjoined to learn as a witness for God against them. This "Song of Moses" recounts the blessings of God, the Rock: His perfect work, His righteous ways, and the corrupt requital of His foolish people (Deut. xxxii.).

(iv.) When Moses had made an end of speaking all these words

to the people, he then uttered, no longer as the lawgiver of his nation but as the prophet, his blessing on the Twelve Tribes. This *Blessing of Moses* closely resembles, in its structure and its contents, the dying blessing of Jacob on his sons. Besides the new and fervent description of Levi's priesthood, it speaks of the favors that God would shower on the tribes, and describes most richly the happiness of the whole people (Deut. xxxiii.).

(v.) And now, the time of his departure being come, Moses went up from the plains of Moab to Nebo, the top of Pisgah, over against Jericho. And the Lord showed him northward all the land of Gilead till it ended far beyond his sight in Dan. Westward were the distant hills of "all Naphtali." Coming nearer was "the land of Ephraim and Manasseh." Immediately opposite was "all the land of Judah," stretching far away unto the "utmost sea," and the desert of the south. At his feet was the plain of Jericho, the city of palm-trees; and far away on his left, though hardly visible, the last inhabited spot before the great desert—"Zoar." Such was the scene which lay open before Moses when he was alone with God upon the sacred mountain of the Moabites. And the Lord said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." There he died, nigh to that desert where the labor of his life had been. And the Lord buried him in a valley in front of Bethpeor—somewhere, doubtless, in the gorges of Pisgah—but no man knoweth of his sepulchre (Deut. xxxiv. 1–6).

The children of Israel mourned for Moses thirty days in the plains of Moab, and they rendered obedience to Joshua the son of Nun, on whom Moses had laid his hands, and who was full of the spirit of wisdom. But no prophet arose afterwards in Israel like unto Moses, whom the Lord knew face to face (Deut. xxxiv. 8-10).

Moses must be considered, like all the saints and heroes of the Bible, as a man of marvellous gifts, raised up by Divine Providence for a special purpose, and led into a closer communion with the unseen world than any other in the Old Testament. There are two main characters in which he appears—as a leader and as a prophet.

(i.) Of his natural gifts as a *leader* we have but few means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance, and the impracticable nature of the country which they had to pass through. We have seen how patiently he bore their murmurs—at the Red Sea, at the worship of the golden calf, at the rebellion of Korah, at the complaints of Aaron and Miriam. On approaching Canaan, the office of the leader becomes blended with that of the general or

the conqueror; and, in the last stage of his life, he comes before us very much in this character.

(ii.) His character as a *prophet* is more distinctly brought out. He is the first, as he is the greatest, example of a prophet in the Old Testament. In a certain sense he was the centre of a prophetic circle. His brother and sister were both endowed with prophetic gifts, but they were more or less inferior to Moses. To him the divine revelations were made not in dreams and figures, but "mouth to mouth," even apparently, and not in dark speeches (Numb. xii. 8). He was, in a sense peculiar to himself, the founder and representative of his people. His personal character was what we should now represent by the word "disinterested." All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests.

In the New Testament, Moses is spoken of as a likeness of Christ. There were three main points of resemblance—(*a.*) Christ was, like Moses, the great prophet of the people—the last, as Moses was the first. In greatness of position none came between them. (*b.*) Christ, like Moses, is a lawgiver: "Him shall ye hear." (*c.*) Christ, like Moses, was a prophet out of the midst of the nation—"from their brethren." As Moses was the entire representative of his people, so, with reverence be it said, was Christ.

The Serpent "Cneph Agathodæmon," the Egyptian Symbol of Immortality.

The Golden Candlestick.

CHAPTER VII.

THE LEGISLATION OF MOSES.

SECTION I.

THE PRINCIPLES OF THE MOSAIC LAW.

A LARGE portion of the books of Exodus and Numbers, and nearly the whole of Leviticus and Deuteronomy, are occupied with the *Laws* which Moses was the instrument of giving to the Jewish people. He ever keeps before our eyes the fact that the law which he delivered came from God. Its outline was given from Mount Sinai by the voice of God himself. The section which relates to the ordinances of divine worship was communicated to Moses by a special revelation, while he was alone with God in the Mount (Exod. xxiv. 18). It is this character which distinguishes his legislation from that of all other great lawgivers.

Before attempting to point out the principal divisions of the Mosaic code, it is necessary to discover first its leading principles.

The commonwealth of Israel was a *theocracy*, that is, a government under the direct guidance and control of God himself. He was ever present with the people, abiding in His tabernacle in their midst, manifested by the symbol of His presence, and speaking to

them continually through Moses and the high-priest. The whole law was the direct expression of His will, and the government was carried on with constant reference to His decisions. Thus His unseen presence was to Israel what a visible king was to other nations. Hence their desire to have another king is spoken of as treason to Him (1 Sam. viii. 7). Moreover, the people were His *possession;* for He had redeemed them from their slavery in Egypt, and was leading them into a new land of His own choice. His right over their *persons* was asserted by His claim to the first-born both of man and of beast (Exod. xiii. 2), and by requiring the Jewish slave to be set free in the seventh year of his service (Deut. xv. 12–15). His absolute right over their *land* was the fundamental condition upon which all property was held by the Jews. Its holders were deemed His tenants. The payment of tithes as a kind of rent was a constant acknowledgment of this right; and in requiring all sold land to be restored, in the year of jubilee, to the families whose allotment it originally was, there was the strongest reassertion of His sole proprietorship (Lev. xxv. 25–28).

The people, on their part, were required to believe in the intimate relations thus established between Jehovah and themselves. They accepted this relationship first of all at the foot of Mount Sinai, and into this covenant every Israelite was initiated by circumcision, the common seal of God's covenant with Abraham and with themselves. They were to observe it in practice by the worship of Jehovah as the only God, by abstaining from idolatry, and by obedience to the law as the expression of His will.

From this relation of Jehovah to the people each separate portion of the law may be deduced.

The basis of the whole law is laid in the TEN COMMANDMENTS, as we call them, though they are nowhere so entitled by Moses himself, but the "TEN WORDS" (Exod. xxxiv. 28), the COVENANT, or very often the TESTIMONY. Their division into *Two Tables* is expressly mentioned, and it answered, no doubt, to that summary of the law which was made both by Moses and by our Lord, so that the *First Table* contained *Duties to God*, and the *Second, Duties to our Neighbor*. The First Table contains Four Commandments.

The *First Commandment* begins with the declaration, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage" (Exod. xx. 2). This clause involves as its consequences: (1.) The *belief in Jehovah as God*, the acceptance of His covenant, and the observance of His ordinances. (2.) The *Holiness of the People* as Jehovah's peculiar possession, with their families, servants, and all that belonged to them. The remainder of the commandment forbids them to "have any other gods *before*

Jehovah," that is, *in the presence of* Jehovah. For false worship began, not with the positive rejection of the true God, but by associating with His worship that of other gods and their images.

The *Second Commandment*, which is the necessary consequence of the first, prohibits the making and worshipping of any likeness of any object in the heaven, the earth, and the water. The commandment does not forbid sculpture, which God enjoined in the case of the cherubim (Exod. xxv. 18), but it forbids the making of images for the purposes of worship.

The *Third Commandment* enforces *the reverence of the lips* towards Jehovah and His holy name; it implies the sacredness of *oaths and vows*, and also embraces *common speech*.

The *Fourth Commandment* is based on the principle that our nature needs *seasons* for remembering our God and Maker. Under it may be grouped all the ordinances for the observance of times and festivals.

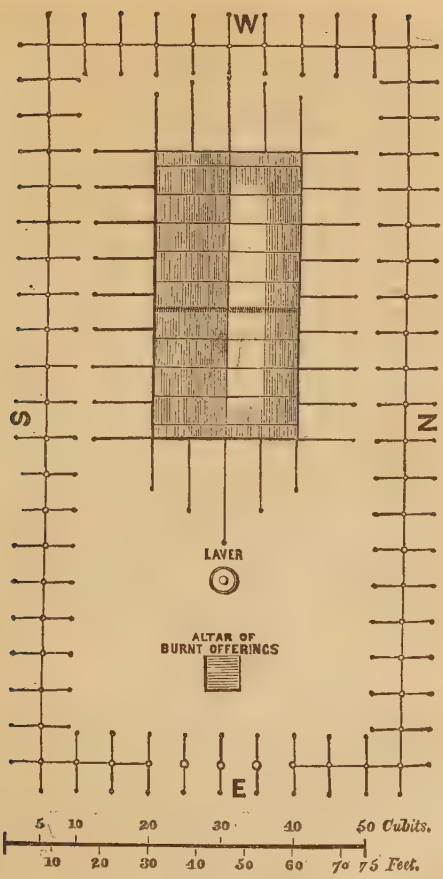
We now proceed to the special laws based upon these commandments of the first table, and have first to speak of *God's presence among the people: the Tabernacle, with its furniture, and its ministers.*

SECTION II.

THE TABERNACLE.

To give the Israelites a visible manifestation of God's continual presence with them, on the very night in which they began their march, the visible symbol of that presence went before them, in THE SHEKINAH, or pillar of fire by night and of a cloud by day, giving by its advance or halt the signal for their march or rest. Sacrifice was contemplated as the very object of their journey, and it was soon declared that God would fix a place for His abode where alone sacrifices might be offered.

After the Ten Commandments were proclaimed from Mount Sinai, the first ordinances given to Moses related to the ordering of the TABERNACLE, its furniture, and its service. While he was alone with God in Sinai, an exact pattern of the whole was shown to him, and all was made according to it (Exod. xxv. 9). It was the *tent of Jehovah*, standing in the midst of the tents of the people. It was a portable building, designed to contain the sacred *ark*, the special symbol of God's presence, and was set up within an inclosed space called the *Court of the Tabernacle*. This inclosure was of an oblong form, 100 cubits by 50 (*i. e.*, 150 feet by 75 feet), standing east and west, with an entrance on the eastern side. It was surrounded by



Plan of the Court of the Tabernacle.

hangings of fine-twined linen (canvas), suspended from pillars of brass 5 cubits ($7\frac{1}{2}$ feet) apart, to which the curtains were attached by hooks and fillets of silver. The tabernacle itself was placed in the western half of the inclosure; in the outer or eastern half, not

far from the entrance, stood the altar of burnt-offering, between which and the tabernacle was the laver of brass at which the priests washed their hands and feet every time they ministered (Exod. xxx. 18–20). The tabernacle was an oblong rectangular structure, 45 feet by 15, and 15 in height; and the interior was divided into two portions, the first or outer being two-thirds, and the inner one-third, of the whole. The former was called the *First Tabernacle*, or *Holy Place*, and contained the golden candlestick on one side, the table of shew-bread opposite, and in the centre between them the altar of incense. The inner portion was the *Most Holy Place*, or the *Holy of Holies;* it contained the ark, in which were deposited the two tables of stone, covered by the mercy seat, and surmounted by figure of gold called cherubim. The walls of this structure were made of boards of shittim (acacia) wood, overlaid with gold. On the eastern side there were no boards, but the entrance was closed by a curtain of fine linen embroidered in blue, purple, and scarlet, attached by golden hooks to five pillars of shittim-wood, overlaid with gold, which were let into brass sockets. A more sumptuous curtain of the same kind, embroidered with figures of cherubim, and hung on four such pillars with silver sockets, divided the Holy from the Most Holy Place (Exod. xxvi. 31, 33). It was called the VAIL, as it hid from the eyes of all but the high-priest the inmost sanctuary where Jehovah dwelt on His mercy-seat between the cherubim above the ark. It was passed only by the high-priest once a year, on the Day of Atonement. *The Holy Place* was entered daily by the priests alone, to offer incense at the time of morning and evening prayer, and to renew the lights on the golden candlestick; and on the Sabbath to remove the old shew-bread and to place the new upon the table.

(i.) *In the Outer Court.*

1. *The altar of Burnt-offering* stood in the midst of this court, and formed the central point of the services in which the people had a part. On it all sacrifices and oblations were presented, except the sin-offerings, which were burnt without the camp. It was a large hollow case, about 7½ feet square, and standing about 4½ feet high, made of shittim-wood overlaid within and without with plates of brass, and with a movable grating of brass suspended in the middle on iron rings, on which the wood for the sacrifices was placed (Exod. xxxviii. 1–7). The priest went up to it not by steps, but by a sloping bank of earth.

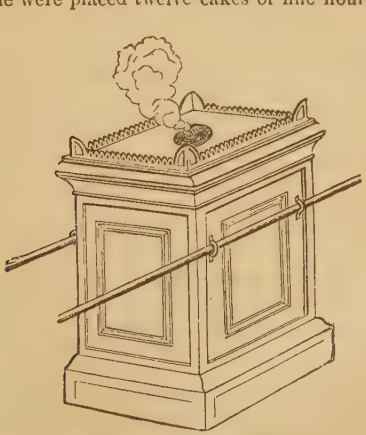
2. *The Brazen Laver*, a vessel on a foot, held the water with which the priests washed their hands and feet before commencing their sacred ministrations. It stood between the altar of burnt-offering and the entrance to the holy place.

(ii.) *In the Holy Place, or Sanctuary.*

The furniture of the outer court was connected with *sacrifice*; but that of the sanctuary with the deeper mysteries of mediation and access to God. The holy place contained three objects: *the altar of incense* in the centre, *the table of shew-bread* on its right or north side, and *the golden candlestick* on the left or south side.

1. *The Altar of Incense* was made of shittim (acacia) wood, overlaid with gold (Exod. xxx. 1–10). It was about 18 inches square by 36 inches high. It had an ornamental rim of gold around its top, with projections at the corners, called horns. Upon these, once a year, the blood of the sin-offering of the atonement was sprinkled, but no other offering might be laid thereon. Incense was offered upon this altar daily, morning and evening, at the time the lamps were trimmed. The priest took some of the sacred fire in a golden bowl, or censer, off the altar of burnt-offering; then, entering the holy place, he threw the incense upon it and placed it upon the golden altar. He then prayed and performed the other duties of his office, while the people prayed outside; and thus was typified the intercession of Christ in heaven making His people's prayers on earth acceptable.

2. *The Table of Shew-bread* was an oblong table, with legs, about 3 feet long, 18 inches broad, and 27 inches high. It was of shittim-wood, covered with gold, and its top was finished with a rim of gold. Upon this table were placed twelve cakes of fine flour, in two rows



Supposed form of the Altar of Incense.

of six each, with frankincense upon each row. This *Shew*-bread, as it was called, from being exposed before Jehovah, was placed fresh upon the table every Sabbath by the priests, who ate the old loaves in the holy place (Lev. xxiv. 5–9). Besides the shew-bread there was a *drink-offering* of wine placed in the covered bowls upon the table. Some of it was used for libations, and what remained at the end of the week was poured out before Jehovah.

3. *The Golden Candlestick*, or rather *Candelabrum* (*lamp-stand*), was placed on the left or south side of the altar of incense. It was made of pure beaten gold, and weighed, with its instruments, a talent; the value of the pure metal, exclusive of the workmanship, has been estimated at £5076. It had an upright stem, from which branched out, at equal distances apart, three arms curving upward to the right and to the left, each pair forming a semicircle, and their tops coming to the same level as the top of the stem, so as to form with it supports for seven lamps. There were oil vessels and snuffers for trimming the seven lamps, and dishes for carrying away the snuff, an office performed by the priest when he went into the sanctuary every morning to offer incense. All the lamps were lighted at the time of the evening oblation, and were kept burning during the night. As there were no windows to the tabernacle, the central lamp was alight in the day-time also. This candlestick symbolized the spiritual *light of life*, which God gives to his servants with the *words* by which they live (Exod. xxv. 31–40).

(iii.) *In the Holy of Holies.*

In the *Holy of Holies*, within the vail, and shrouded in darkness, there was but one object, the most sacred of all. There stood the *Ark of the Covenant*, or the *Testimony*—a sort of chest nearly four feet long, and a little over two feet in width and height. It was of shittim-wood, overlaid with gold within and without. It was enriched with a rim of gold round the top. The cover of the ark was a plate of pure gold. Standing erect upon it, at opposite ends, with their faces bent down and their wings meeting, were the cherubim, winged figures made of beaten gold. This covering was the very throne of God, and was called the mercy-seat. Hence God is said to have dwelt between the cherubim. Inclosed within the ark were the two tables of stone, inscribed with the Ten Commandments, and, in the fact that God's throne of *mercy* covered and hid the tables of the *law*, we may see a foreshadowing of the coming dispensation of the Gospel (Exod. xxv. 10–22).

Probably there never was so small a structure made at such an immense cost. As the quantities of the precious metals used in its construction are stated, some idea can be formed of its surpassing

richness. The value of the materials, and of the skill and labor employed in the work, can not have been much less than a quarter of a million sterling.

HISTORY OF THE TABERNACLE.

As long as Canaan remained unconquered, and the people were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel was for the time encamped. It rested finally at "the place which the Lord had chosen," at SHILOH (Josh. ix. 27; xviii. 1). The Ark of God was taken by the Philistines, and the sanctuary lost its glory; and the Tabernacle, though it did not perish, never again recovered it (1 Sam. iv. 22). Samuel treats it as an abandoned shrine, and sacrifices elsewhere, at Mizpeh (vii. 9), at Ramah (ix. 12; x. 3), at Gilgal (x. 8; xi. 15). It probably became once again a movable sanctuary. For a time it seems, under Saul, to have been settled at NOB (xxi. 1–6). The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark: it now lost the presence of the high-priest (xxii. 20; xxiii. 6). In some way or other, it found its way to Gibeon (1 Chron. xvi. 39); and while the Ark remained at Kirjath-jearim, the Tabernacle at Gibeon connected itself with the worship of the high places (1 Kings iii. 4). The capture of Jerusalem and the erection there of a new Tabernacle, with the Ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chron. xv. 1), left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings (xxi. 9). The double service went on; Zadok, as high-priest, officiated at Gibeon (xvi. 39); the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered round the Tabernacle at Jerusalem (xvi. 4, 37). The divided worship continued all the days of David. The sanctity of both places was recognized by Solomon on his accession (1 Kings, iii. 15; 2 Chron. i. 3), till the claims of both merged in the higher glory of the Temple, and the Tabernacle, with all its holy vessels, was removed by Solomon to Jerusalem (1 Kings viii. 4).

SECTION III.

THE PRIESTS AND LEVITES.

AFTER this description of the tabernacle and its furniture, we must now give some account of those who performed its services. The whole of the people were holy, and, in a spiritual sense, they were a nation of priests, but from among them the tribe of Levi were chosen, as the reward of their devotion in the matter of the golden calf (Exod. xxxii. 28), to be the immediate attendants on Jehovah, that they might "*minister* in His *courts*." Out of that tribe the house of Amram was selected, in particular, to perform the func-

tions of the priesthood. Aaron, as the head of that house, became the HIGH-PRIEST—the intercessor between Jehovah and His people: his sons became the *Priests*, who alone could offer sacrifices, and the rest of the tribe formed the class of *Levites* who assisted in the services of the tabernacle.

I. The HIGH-PRIEST was distinguished from the other priests by superior and characteristic functions.

1. In the consecration to the office, the anointing oil was poured upon Aaron's head to sanctify him alone (Levit. viii. 12); but in the anointing of his sons, *i. e.*, the common priests, it was sprinkled upon their garments only (Exod. xxix. 21).

2. The high-priest had an official dress, which passed to his successor at his death. This dress consisted of eight parts—the *breast-plate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the *broidered coat*, and the *girdle*—the materials being gold, blue, red, crimson, and fine (white) linen. To the above are added the *breeches*, or *drawers*, of linen, and, to make up the number eight, some reckon the curious girdle of the ephod separately from the ephod. Among the most remarkable of these articles was the breast-plate, in which were set twelve precious stones, in four rows, three in a row, thus corresponding to the Twelve Tribes, each stone having the name of one tribe engraved upon it. It was these stones which probably constituted the Urim (*light*) and Thummim (*perfection*) (Exod. xxviii. 15–21).

3. The high-priest had peculiar functions. He alone was permitted to enter the Holy of Holies, which he did once a year, on the great day of atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the vail. He was also forbidden to follow a funeral, or rend his clothes for the dead.

The Epistle to the Hebrews sets forth the mystic meaning of his office, as a type of Christ, our great High-Priest, who has passed into the heaven of heavens with his own blood, to appear in the presence of God for us (Heb. iv. 14).

II. THE PRIESTS.—All the sons of Aaron were priests. They stood between the high-priest, on the one hand, and the Levites on the other. In all their acts of ministration they were to be barefooted. Before they entered the tabernacle they were to wash their hands and their feet, and during the time of their service they were to drink no wine or strong drink. Their chief duties were to watch over the fire on the altar of burnt-offerings, and to keep it constantly burning both by day and night; to feed the lamps in the golden candlestick outside the vail with oil; to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-

offering at the door of the tabernacle. They were also to teach the children of Israel the statutes of the Lord (Lev. x. 11).

III. The LEVITES were the assistants of the priests, and included all the males of the tribe of Levi who were not of the family of Aaron, between thirty and fifty years of age. They had to carry the tabernacle and its vessels, to keep watch about the sanctuary, to prepare the supplies of corn, wine, oil, and so forth, and to take charge of the sacred treasures and revenues. On the settlement of the Israelites in the Promised Land, no territorial possessions were given to the Levites. In place of them they received from the other tribes the tithe of the produce of the land, from which they, in their turn, offered a tithe to the priests. Forty-eight cities were assigned to the whole tribe, that is, on an average, four in the territory of each tribe; thirteen being given to the priests, and the rest to the Levites.

SECTION IV.

SACRIFICES AND OBLATIONS.

THESE were to be offered as a perpetual memorial of Jehovah's covenant with the people, as an acknowledgment of His mercies, and as an atonement for sin. The distinction between sacrifices and oblations consisted in this—that in the former the thing offered was wholly or partially destroyed, as being Jehovah's only; in the latter, it was acknowledged to be His gift, and then enjoyed by the offerer.

The sacrifices are divided into *burnt-offerings*, with the accompanying *meat-offerings* (meat=food in general, especially corn and flour); *peace-offerings*, *sin-offerings*, for sins committed ignorantly; and *trespass-offerings*, for sins committed knowingly.

I. The BURNT-OFFERING, or *perfect* sacrifice, was so called because the victim was wholly consumed by fire upon the altar of burnt-offering, and so, as it were, sent up to God on the wings of fire. It was a memorial of God's covenant, and signified that the offerer belonged wholly to God, and that he dedicated himself soul and body to Him, and placed his life at His disposal. Burnt-offerings were either made on behalf of the whole people, or by one or more individuals, who must bring them of their own free will (Lev. i.; vi. 8–13). Only three kinds of animals might be offered, and they must be free from disease or blemish; either (1) a young bullock of not less than one, nor more than three years; (2) a lamb or kid, a male of the first year; (3) turtle-doves or young pigeons. Burnt-offerings were made on the following occasions:

1. The *Daily Sacrifice* of a yearling lamb or kid was offered at the times of morning and evening prayer, before the priest went into the tabernacle to burn incense.

2. The *Sabbath Burnt-offering* was the daily sacrifice doubled (Numb. xxviii. 9, 10).

3. The *burnt-offerings at the Festivals of the New Moon*, the *three great feasts*, the *Day of Atonement*, and the *Feast of Trumpets*, were generally two bullocks, a ram, and seven lambs (Numb. xxviii. 11; xxix. 39).

4. *Private burnt-offerings prescribed by the law* at the consecration of priests, the purification of women, the removal of leprosy, or other ceremonial uncleanness, the performance or the accidental breach of the vow of a Nazarite.

II. The MEAT-OFFERING and the DRINK-OFFERING always accompanied the burnt-offering, for which, indeed, the meat-offering might be substituted by the poor. As the burnt-offering signified the consecration of *life* to God, so in the meat-offering the produce of the land was presented before Him as being His gift, in both cases with the devout acknowledgment, "Of Thine own have we given Thee" (1 Chron. xxix. 14).

III. The PEACE-OFFERING was not an atoning sacrifice to make peace with God, but a joyful celebration of *peace made* through the covenant. In this part of the ritual we see Jehovah, as it were, present in His *house*, and inviting the worshipper to *feast with Him*. Peace-offerings were presented either as a thanksgiving, or in fulfillment of a *vow*, or as a *free-will offering* of love and joy. Only a part was burnt upon the altar, and was thus offered to Jehovah; the breast and the shoulder were the portion of the priests; the rest might be eaten by the worshipper.

IV. The SIN-OFFERING was an expiatory sacrifice for sins of ignorance, committed either by a priest or by any of the people; and also as a purification from possible sin and uncleanness in general. For each of these cases special victims were to be offered with special ceremonies (Lev. vi. 24–30).

V. TRESPASS-OFFERINGS were for sins committed knowingly, as well as for acts of ceremonial uncleanness. They are not very clearly distinguished from sin-offerings.

VI. OBLATIONS are not clearly distinguished from those sacrifices which were in the nature of *gifts;* the following may be mentioned separately:

1. The *shew-bread and incense*, which were perpetually offered in the holy place.

2. *Free oblations*, the fruits of vows and promises.

3. *Prescribed oblations*—namely, (i.) The *first-fruits* of corn, of-

fered on the day of Pentecost, and of wine, oil, and wool; (ii.) The *first-born* of man and beast; (iii.) *Tithes* of the produce of the land.

SECTION V.

THE HOLINESS OF THE PEOPLE.

THE holiness of the people was a principle as sacred as the consecration of the priests. It was enforced upon the Jews by ceremonies and restrictions reaching to every detail of their daily lives. It is the central subject of the book of Leviticus, which, after setting forth in its earlier portion the laws of sacrifice, next proceeds to establish the holiness and purity of the people in person, act, speech, and property.

The following institutions were founded upon this principle:

1. *Circumcision* (Lev. xii. 3).—As this rite had been enjoined at a very early period, its repetition in the later books was unnecessary (Gen. xvii. 10–14).

2. The *Dedication of the First-born* of men and beasts, and the offering of the *first-fruits* of all produce (Exod. xiii. 2; Deut. xxvi. 10).

3. The *Preservation of personal Purity* (Lev. xviii.–xx.).—The law of Moses, like that of Christ, takes cognizance of sins against a *man's own self*, from that principle of holiness to God which is so emphatically laid down by the Apostle Paul (Rom. vi. 12, 13). It enacted various provisions for purification, which were to be observed both by priests and people in divine worship, and also in cases of personal uncleanness and of leprosy (Lev. xi.–xiii.).

4. The distinction between *clean* and *unclean animals* for food as well as sacrifice. Though these laws may have had some reference to the preservation of health, yet their first signification was a religious one.

5. The *Laws against personal Disfigurement*, by shaving the head and cutting the flesh, especially as an act of mourning (Lev. xix. 27, 28).

6. The *Provisions for the Poor*, regarded as brethren in the common bond of the covenant of God. *Gleanings* in the field and vineyard were their legal right (Lev. xix. 9, 10); *slight trespass* was allowed, such as plucking corn while passing through a field (Deut. xxiii. 25); wages were to be paid day by day; loans might not be refused, nor usury taken from an Israelite; no partiality was to be shown between rich and poor in dispensing justice (Lev. xix. 15); and besides all this, there are the most urgent injunctions to kindness

to the poor, the widow, and the orphan, and the strongest denunciation of all oppression (Deut. xv. 7–11).

7. And great care was taken to enforce *humanity* in general. If a *slave* died under chastisement, his master was punishable; if he were maimed, he was at once to have his liberty (Exod. xxi. 20, 26, 27). *Runaway slaves* from foreign nations were not to be given up (Deut. xxiii. 15), and *stealing and selling a man* was punished with death (Exod. xxi. 16). The law "even cared for oxen," declaring, "thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4). It went farther, and provided against wanton cruelty, by adding such precepts as those which forbade the parent bird to be captured with its young, or the kid to be boiled in its mother's milk (Deut. xxii. 6, 7; Exod. xxxiv. 26).

SECTION VI.

THE SACRED SEASONS.

THE religious times ordained in the law fall under three heads:

i. Those connected with the institution of the Sabbath—namely,
   1. The weekly Sabbath itself.
   2. The Feast of the New Moon.
   3. The Sabbatical Month and the Feast of Trumpets.
   4. The Sabbatical Year.
   5. The Year of Jubilee.

ii. The three great historical festivals—namely,
   1. The Passover.
   2. The Feast of Pentecost.
   3. The Feast of Tabernacles.

iii. The Day of Atonement.

To these must be added the festivals established after the captivity — namely, (1) the Feast of Purim or Lots, (2) the Feast of Dedication.

i. FESTIVALS CONNECTED WITH THE SABBATH.

1. The SABBATH is so named from a Hebrew word signifying *rest*. The consecration of the Sabbath goes back to the creation: "And God blessed the seventh day and sanctified it" (Gen. ii. 3). The intervals between Noah's sending forth the birds out of the ark lead us to infer its observance from the earliest period. That this was one of the institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "*Remember* the Sab-

bath day to keep it holy." It was to be a sacred pause in the ordinary labor by which man earns his bread—a season of joyful rest and recreation in communion with God, who himself "rested and was refreshed" (Exod. xxxi. 17). The commandment was not intended to impose idleness, but to prohibit *work for worldly gain*.

The Sabbath is named as a day of special worship in the sanctuary (Lev. xix. 30). It was proclaimed as a holy convocation, a feast of the Lord (Lev. xxiii. 3). The public religious services consisted in the doubling of the morning and evening sacrifice, and the renewal of the shew-bread in the holy place. On this day the people were accustomed to consult their prophets (2 Kings iv. 23). It was "the Sabbath of Jehovah," not only in the sanctuary but "in all their dwellings."

2. The FEAST OF THE NEW MOON marked the completion of the lunar month. On the first sight of her new crescent the announcement was made to Israel by the sounding of two sacred silver trumpets (Numb. x. 10). The day was not kept as a Sabbath, but observed as a festival. Besides the daily sacrifice, a burnt-offering was made of two bullocks, a ram, and seven lambs, with a meat and drink offering, and a goat for a sin-offering. This is one of the feasts left by the apostle to Christian liberty (Col. ii. 16).

3. The SABBATICAL MONTH and the FEAST OF TRUMPETS. The month of Tisri, the first of the civil but the seventh of the sacred year, had a kind of Sabbatic character (Lev. xxiii. 24). The calendar was so arranged that the first day of this month fell on a Sabbath. This, the civil *New-Year's day*, was ushered in by the blowing of trumpets, and hence was called the *Feast of Trumpets*. It was a holy convocation, and it had its special sacrifices in addition to those of other new moons. On the tenth of this month, the great Day of Atonement was kept; and from the fifteenth to the twenty-second of the month, the Feast of Tabernacles, the greatest of the whole year, was celebrated. All the great festivals were observed within a Sabbatic cycle of seven months.

4. The SABBATICAL YEAR. As each seventh *day* and each seventh *month* were holy, so was each seventh *year*. As the land belonged to Jehovah, so also was it to keep its Sabbath to Him. It was to be a season of rest for all, and of especial kindness to the poor. The land was not to be sown, nor the vineyards and olive-yards dressed; no fruit or produce of any kind was to be gathered from the soil, but all was to be left for the poor, the slave, the stranger, and the cattle (Exod. xxiii. 10, 11). The Sabbatical year is also called the "year of release," because in it creditors were bound to release poor debtors from their obligations (Deut. xv. 1, 2). The release of a Hebrew slave took place likewise in this year, as

well as in the seventh year of his captivity (Deut. xv. 12–18). The observance of the Sabbatical year was neglected from the very first, and it was one of the national sins which were punished by the Babylonian captivity.

5. The YEAR OF JUBILEE occurred every fiftieth year, coming, therefore, after a series of seven Sabbatic years. It completed each half-century. Its beginning was on the tenth of the seventh month (Tisri), the great Day of Atonement. After the sacrifices of that solemn day were ended, the trumpet of jubilee pealed forth its joyful notes, proclaiming "liberty to the captive, and the opening of the prison doors to those that were bound." The land was left uncultivated, as in the Sabbatic year. The possessions which poverty had compelled their owners to alienate returned in this year to the families to whom they had been allotted in the first division of the Holy Land. The whole institution was based on the principle that the land was God's, who granted to each family its own portion. All Hebrew slaves, whether to their brethren or to resident foreigners, were set free in the Year of Jubilee. Thus the same principle was asserted as in the restitution of the land—that the people, like the soil, belonged to God; they were His servants, redeemed from Egypt, and incapable of becoming bondsmen to any one but Him. The Jubilee completed the great Sabbatic cycle of years, at the close of which, in a certain sense, "all things were made new."

ii. THE THREE GREAT HISTORICAL FESTIVALS.

In these the whole people were united to seek the face of God, and to celebrate His mercies. Thrice in the year, at these three feasts, all males were required to appear before Jehovah at the tabernacle, or afterwards at the temple—not empty-handed, but to make an offering with a joyful heart (Exod. xxiii. 14–17). No age is prescribed: Jesus went up with his parents to the Passover at the age of twelve (Luke ii. 42); Samuel still younger (1 Sam. i. 24).

These festivals not only commemorated great events in the history of Israel, but each of them had its own special significance. The Passover marked the beginning of the harvest, the Pentecost its completion, and the Feast of Tabernacles the vintage and the ingathering of all the fruits of the year. They were connected with one another so as to form one great cycle. The Passover is in the first month of the sacred year; seven weeks afterwards came the Pentecost; and the Feast of Tabernacles in the seventh month. At the Passover the Israelites commemorated the beginning of their history as a nation; and at the Feast of Tabernacles they marked the joyful contrast between their settlement in a fruitful land and their wanderings in the wilderness.

1. The PASSOVER—which was the most solemn of the three festivals, as the memorial of the nation's birth, and the type of Christ's death—was kept for *seven* days, from the evening which closed the fourteenth to the end of the twenty-first of the first month of the sacred year—Abib or Nisan (April). We have already noticed its first institution in Egypt (page 65); but, in the general order of its observance in later times, some particulars were added which do not appear in its original institution, thus making a slight distinction between "the Egyptian Passover" and "the Perpetual Passover." The latter was thus observed: On the fourteenth day of Nisan every trace of leaven was put away out of the houses, and on the same day every male Israelite not laboring under any bodily infirmity or ceremonial impurity was commanded to appear before the Lord at the national sanctuary with an offering of money in proportion to his means (Deut. xvi. 16, 17). As the sun was setting, the lambs were slain and the fat and the blood given to the priests. The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs; no portion of it was to be left until the morning. The same night, after the fifteenth of Nisan had commenced, the fat was burned by the priest, and the blood sprinkled on the altar. On the fifteenth there was a holy convocation; during that day no work might be done, except the preparation of necessary food. On the sixteenth of the month—the morrow after the Sabbath—the first sheaf of the harvest was presented and waved by the priest before the Lord, and a male lamb was offered as a burnt-sacrifice, with a meat and drink offering. Special offerings, in addition to the daily sacrifice, were made throughout the whole period. On the seventh day, the twenty-first of Nisan, there was a holy convocation, and the day appears to have been one of peculiar solemnity. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside. In later times the Paschal Lamb was eaten without haste, and with the accompaniment of the *Hallel*, or singing of Psalms cxiii.–cxviii. (Matt. xxvi. 30).

The Passover has the profoundest but clearest significance of any typical rite. In its primary sense, it was at once a *sacrifice*, in which the most innocent of creatures was offered as an expiation for the guilty, a *feast* of joy for their deliverance, but also their last feast in Egypt, eaten with bitter herbs, instead of the savory vegetables they were so fond of, and in the attitude and haste of pilgrims. Its perpetual significance is summed up in the words "CHRIST OUR PASSOVER IS SACRIFICED FOR US;"[1] who was, in fact, put to death at the very season of the Passover, as "a lamb without blemish and without spot."[2] The unleavened bread indicates the

[1] 1 Cor. v. 7. [2] 1 Pet. i. 19; comp. Isa. liii. 7; John i. 29; Acts viii. 32.

sanctification, meekness, and guileless simplicity of the true believer;[3] the haste and attitude of a traveller are emblems of the Christian pilgrim;[4] and the offering of the Omer was the type of Him who died and rose again, the first-fruits of them that slept.[5]

2. The PENTECOST, or HARVEST-FEAST, or FEAST OF WEEKS, may be regarded as a supplement to the Passover. It lasted for only one day. The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest-feast before Jehovah. It was kept fifty days after the sixteenth of Nisan, and fell about the end of May. The intervening period included the whole of the grain-harvest, of which the wheat was the latest crop. The Pentecost was the Jewish harvest-home, and the people were especially exhorted to rejoice before Jehovah, with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen by God for His name, as they brought a free-will offering to the Lord their God (Deut. xvi. 9–12). The great feature of the celebration was the presentation of two loaves, made from the first-fruits of the wheat harvest, and leavened—that is, in the state fit for ordinary food. Till the Pentecostal loaves were offered, the produce of the harvest might not be eaten, nor could any other first-fruits be offered. The whole ceremony was the completion of that dedication of the harvest to God, as its Giver, and to whom both the land and the people were holy, which was begun by the offering of the wave-sheaf at the Passover.

The Pentecost is the only one of the three great feasts which does not commemorate any well-known event in the history of the Jews; but its significance has been found in the fact that the Law was given from Sinai on the fiftieth day[6] after the deliverance from Egypt.

In the Christian Church the typical significance of the Pentecost is made clear from the events of the day recorded in the Acts of the Apostles (Acts ii.). Just as the appearance of God on Sinai was the birthday of the Jewish nation, so was the Pentecost the birthday of the Christian Church. It has been observed that the Pentecost was the last Jewish feast that Paul was anxious to keep (1 Cor. xvi. 8), and that Whitsuntide, its successor, was the first annual festival adopted in the Christian Church.

3. The FEAST OF TABERNACLES, or FEAST OF INGATHERING, completed the round of the annual festivals, and was celebrated with

[3] 1 Cor. v. 8. [4] Luke xii. 35; 1 Pet. i. 13; ii. 11; Eph. v. 15; Heb. xi. 13.
[5] 1 Cor. xv. 20; comp. Rom. viii. 23; xi. 16; James i. 18; Rev. xiv. 4: our Lord rose on the same Jewish day on which the Omer was presented in the temple.
[6] Hence its Greek name Pentecost.

great rejoicings. It was at once a thanksgiving for the harvest and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness. It fell in the autumn, when the whole of the chief fruits of the ground—the corn, the wine, and the oil—were gathered in. Its duration was strictly only seven days (Deut. xvi. 13), but it was followed by a day of holy convocation. It lasted from the fifteenth till the twenty-second of the month Tisri. During the seven days the Israelites were commanded to dwell in booths or huts (*tabernacles*) formed of the boughs of trees, etc.

iii. THE DAY OF ATONEMENT.

The Day of Atonement is the one single fast, or day of humiliation, prescribed by the Mosaic law; whence it is called *the Fast* (Acts xxvii. 9). It was observed five days before the Feast of Tabernacles, and was kept as a most solemn Sabbath, when all must abstain from work, and "afflict their souls," on pain of being cut off from among the people. Its ceremonies signified the public humiliation of the people for all the sins of the past year, and the remission of those sins by the atonement which the high-priest made within the vail, whither he entered on this day only. All the sacrifices of the day were performed by the high-priest himself (Lev. xxiii. 26–32).

The victims consisted of (i.) a young bullock for a sin-offering and a ram for a burnt-offering, for the high-priest himself and his family; and (ii.) a ram for a burnt-offering, and two young goats for a sin-offering, for the people. Presenting the two goats before Jehovah, at the door of the tabernacle, the high-priest cast lots upon them; the one lot being inscribed "for Jehovah," the other "for Azazel." The latter was called the *Scape-goat*. The high-priest first offered the young bullock as the sin-offering for himself and his family. Having slain it at the altar, he took some of its blood, with a censer filled with live coals from the altar, and a handful of incense, and, entering into the *most holy place*, he threw the incense on the coals, thus enveloping the ark in a fragrant cloud, and partially shrouding it from his own eyes lest he should die for a profanely curious gaze, and then sprinkled the blood seven times before the mercy-seat.

The goat "of Jehovah" was then slain as a sin-offering for the people, and the high-priest again went into the most holy place and performed the same ceremonies with its blood. As he returned through the holy place, in which no one else was present, he purified it by sprinkling some of the blood of both victims on the altar of incense. This completed the purification of the sanctuary, the second stage of the atonement.

Then followed the remission of the people's sins by the striking ceremony of devoting the *Scape-goat*, the one on which the lot had fallen "*for Azazel.*" The high-priest having laid his hands upon its head, and confessed over it the sins of the people, the victim, loaded, as it were, with those sins, was led out, by a man chosen for the purpose, to the wilderness, into "a land not inhabited," and there let loose. The significance of this type of the true atonement, not by the blood of bulls and goats, but by the precious blood of Christ himself, is set forth in the Epistle to the Hebrews (chap. ix., x.).

iv. FESTIVALS AFTER THE CAPTIVITY.

1. The FEAST OF PURIM, or of LOTS, was an annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of Haman (Esther ix. 24).

2. The FEAST OF DEDICATION was the festival instituted to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B.C. 164. It is named only once in the Canonical Scriptures (John x. 22).

SECTION VII.

LAWS, POLITICAL, CIVIL, AND CRIMINAL.

THE political condition of the Jewish commonwealth, as we have seen, is founded entirely upon a religious basis. In its *form* it is, so to say, a *monarchy*, with Jehovah for its unseen king, all magistrates and judges being His ministers; but in its substance and spirit it is a commonwealth in the strict sense, the whole people enjoying equal rights, as being all the children of God, and united together by the bond of holiness.

In the first stage of their history, when they left Egypt, they could not be called a nation in the political sense, but a body of tribes, the main bond of union between them being the "promise given to the fathers." Each of these tribes had its own patriarchal government by the "princes" of the tribe, and the "heads" of the respective families, but no central government was as yet provided. God kept that in his own hands, and committed its administration to Moses as His servant. The people were all collected in one encampment around the tabernacle of Jehovah, their ever-present king. They were commanded by His voice; their movements were guided by His visible signs.

In the second stage of their history—their first settlement in Canaan—the constitution was essentially the same. Jehovah was still their king, present in His tabernacle to exercise the supreme government, and to give oracles for all doubtful cases, and committing the executive power to Joshua, who is distinctly recognized as the successor of Moses, only he was a military leader instead of a lawgiver. The *judges* were temporary and special deliverers, sent by God to meet special emergencies, not supreme magistrates succeeding to the authority of Moses and Joshua. During the administration of Samuel as judge and prophet, the people at length demanded a king, after the pattern of the surrounding nations.

The demand was treated as an act of treason to Jehovah, who punished it by granting such a king as they desired. The government of Saul was an experiment, in which the self-will of the king was forever asserting itself against Jehovah's supreme authority. When the monarchy of the people's own choice was cast down by the death of Saul, God found "David, the son of Jesse, a man after God's own heart." His elevation to the throne marks the establishment of the true *Hebrew monarchy*, in which the king acknowledged himself the servant of Jehovah and guardian of His law, and submitted to guidance and rebuke by the prophets. This government was instituted in condescension to the wants of the people, and was designed to reconcile the visible rule of a man with the supreme authority of the unseen God. The kingdom of Israel afterwards broke out into open rebellion against Jehovah, checked, however, by the prophets, and especially by Elijah and Elisha; but the kingdom of Judah preserved the profession of godliness, and its true spirit was from time to time revived by such kings as Hezekiah and Josiah.

The positive law of the kingdom was summed up in the one great duty of governing according to the law of God, of which the king was to write out a copy in a book, and read therein all the days of his life. From the first, the king assumed judicial power, and his authority extended even to the deposition of the high-priest (1 Kings ii. 27). In religious matters he might guide the nation, as in building and dedicating the temple and sacrificing burnt-offerings; but he was not permitted to enter the sanctuary.

The *Princes of the Congregation*, or heads of tribes, seem to have always retained a certain power in the state. In the old patriarchal times justice was administered, as among the Arabs to the present day, by the heads of houses or patriarchal seniors. Their authority was superseded by the mission of Moses, for justice was regarded as proceeding from God himself. The supreme judicial authority was afterwards vested in the high-priest, and under the monarchy in the king.

The principles of the *Civil Law* of Moses are based on the religious position of the people, as the holy children of God and brethren to one another. Its chief provisions may be classified as follows:

i. The *Law of Persons.* The power of a father over his children was to be held sacred—cursing or smiting a parent, or stubborn disobedience, were considered capital crimes (Exod. xxi. 15–17). The first-born son was to have a double portion of his father's inheritance (Deut. xxi. 17). In default of sons, a man's possessions might pass to his daughters, provided that they married in their own tribe (Numb. xxvii. 6–8; comp. chap. xxxvi.). Unmarried daughters were to be entirely dependent upon their father.

The power of the husband over the wife was so great that she could never be independent. Marriage within certain degrees was forbidden (Lev. xviii.). The relations between masters and slaves were so far limited that if a slave died under actual chastisement the master was punishable (Exod. xxi. 20); and if maimed, the slave was to be set at liberty. A *Hebrew* slave was to be freed at the Sabbatical year, unless by his own formal act he consented to be a perpetual slave (Exod. xxi. 1–6). In any case he was to be freed at the Jubilee, with his children (Lev. xxv. 10). *Foreign* slaves were to be held and inherited as property forever (Lev. xxv. 45, 46).

ii. The *Law of Things.* All land was regarded as the property of God alone, and its holders were deemed His tenants. All sold land was therefore to return to its original owners at the Jubilee, and the price of the sale was to be calculated accordingly. A house sold was to be redeemable within a year, and if not so redeemed to pass away altogether (Lev. xxv. 29, 30). But the houses of the Levites were redeemable at all times in the same way as land.

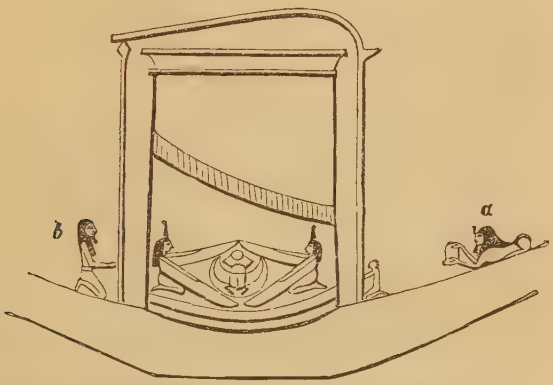
All debts to an Israelite were to be released at the seventh year, and usury was not to be taken, nor pledges ruinously exacted (Deut. xxiii. 19, 20).

Tithes of all produce were to be given for the maintenance of the Levites (Numb. xviii. 20–24). First-fruits of corn, wine, and oil were to be offered every year at Jerusalem, with a solemn declaration of dependence on God the King of Israel.

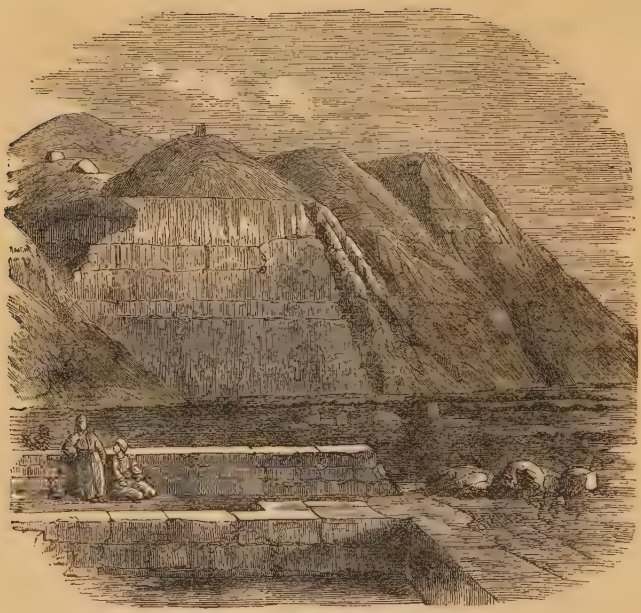
As to the *Criminal Law*, offenses against God are prohibited in the first four Commandments. The first forbids the acknowledgment of false gods, and generally of all idolatry; the second comprehends witchcraft and false prophecy; the third, blasphemy; the fourth, Sabbath-breaking (Numb. xv. 32–36).

Offenses against man are summed up in the following Commandments: Under the fifth are included disobedience to parents and

to the priests; under the sixth, murder, whether intentional or otherwise; under the seventh, adultery, as well as unlawful intercourse of all kinds; under the eighth, theft, trespass, perversion of justice, and kidnapping; under the ninth, false witness; and under the tenth, the sin of coveting.



A Sacred Egyptian boat or ark, with two figures, perhaps resembling cherubim.



Jericho.

CHAPTER VIII.

THE CONQUEST AND DIVISION OF THE HOLY LAND.—B.C. 1451–1426.

Moses the lawgiver was succeeded by Joshua, the military chief, who was to lead the people into their inheritance, and to give them "rest." He was the son of Nun, of the tribe of Ephraim. His name at first was Oshea (*help*, or *Saviour*), which, by prefixing the name of Jehovah, Moses changed to Joshua, that is, *God is the Saviour*. He was probably at this time about eighty years old. He had grown up to mature age in the state of Egyptian bondage: he had shared the experience and the trials of the wilderness as the chosen servant of Moses; had proved his military capacity in the conquest of the land east of Jordan, and his steadfast obedience at

Kadesh, when he stood alone with Caleb: and he lived for about twenty-five years more to finish his allotted work. These three periods of his life thus embrace the whole history of the moulding of the nation. His character was in accordance with his career: a devout warrior, blameless and fearless, who combines strength with gentleness, ever looking up for and obeying the Divine impulse with the simplicity of a child; he is one of the very few worthies of the Old Testament on whose character there is no stain.

At the death of Moses, the Israelites were encamped in the plains of Moab, with the river Jordan before them; and there they remained till the mourning for their great prophet was over. Then the Lord spake unto Joshua and commanded him to lead the people over Jordan, giving him a promise of his continued presence, "As I was with Moses so I will be with thee." Joshua prepared the host against the third day, and summoned the two tribes and a half to perform their promise of marching in the van (Numb. xxxii.). Jericho was to be the first object of attack; and he at once sent two men to spy out the country. This great city stood in a spacious plain about six miles west of Jordan, and opposite to the camp of Israel, in the midst of a grove of noble palm-trees, whence it was called "Jericho, the city of palms." It was strongly fortified and well guarded, the gates being shut at night. The mention of houses on the walls indicates the solidity of the walls themselves (Josh. ii. 15).

The two spies were received into one of these houses by a harlot named Rahab, who, having heard all that the Lord had done for the Israelites, had come to believe in Him as the God of heaven and earth, and in His purpose to give them the land. In this faith she hid the spies, and misdirected their pursuers; and then let them down from a window of her house over the city wall, after they had sworn to save her family in the destruction of the city. It was agreed between them that she should hang a scarlet thread out of her window as a sign by which the house was to be known. The spies fled to the mountain for three days till the pursuit was over, and then recrossed the Jordan and returned to Joshua with the report that the Lord had delivered all the land into their hands, for all the inhabitants were fainting with fear because of them (Josh. ii. 12–24).

The next morning Joshua broke up the camp at Shittim, and moved down to the edge of the Jordan, which at this season (April) was swollen, and overflowed its banks in consequence of the melting of the snow about its sources in the Anti-Libanus. On the third day after, the officers went through the host and instructed the people in the order of their march. The priests bearing the ark began

the procession, and as soon as their feet were dipped in the water the river was divided, the waters that came down from above being heaped up as a wall, and the rest flowing down towards the Dead Sea, leaving the channel bare. The priests advanced into the midst of the river's bed with the ark, and there stood firm till all the people had passed over. Meanwhile, twelve chosen men, one from each tribe, took twelve stones from the spot where the priests stood firm, and brought them out of the river. At the same time, they took twelve other stones, and formed a heap with them in the middle of the river as a sign to the children of Israel. When all this was done, Joshua commanded the priests to come out of Jordan, and the moment that their feet rested upon the dry land, the waters of the river returned and flowed over the banks as before (Josh. iv. 18).

The host encamped that night at Gilgal, in the plains of Jericho, and there Joshua set up the twelve stones that had been brought out of the river's bed, for a perpetual memorial of the passage of the Jordan, just as the Red Sea had been divided to let them pass out of Egypt.

The passage of the Jordan was completed on the tenth day of the first month (Nisan = April, B.C. 1451). This was the day appointed for the selection of the Paschal Lamb; and on the evening of the fourteenth the people kept the Passover for the first time on the sacred soil of their inheritance, exactly forty years after their fathers had first kept it when they were leaving Egypt. But first God commanded Joshua to circumcise the people, for the circumcised generation who had left Egypt had died in the wilderness. The name of the place where this was done was called *Gilgal*, that is, *rolling*, because of the rolling away of their reproach (Josh. v. 9).

Here, on the morrow after the Passover, the new generation tasted bread for the first time. They ate unleavened bread and parched corn of the old crop of the land, and at the same time the manna ceased. From that day forward they began to eat the fruits of the year.

As Joshua was meditating how to attack Jericho, a vision was vouchsafed to him to teach him that the work was God's. Looking up towards the city, "behold there stood a man over against him with a drawn sword in his hand." "Art thou for us," said Joshua, "or for our adversaries?" "Nay," he replied, "but as captain of the Lord's host am I now come" (Josh. v. 14). This title, so often afterwards applied to the Son of God, revealed him to Joshua, who fell down on his face to the earth to worship. "What saith my Lord to his servant?" "Loose thy shoe from off thy foot," he replied, "for the place whereon thou standest is holy." He then foretold the miraculous conquest of Jericho, and gave Joshua direc-

tions as to the manner of its capture. The host were to compass the city for seven days; the circuit was to be repeated once a day for the first six days, and on the seventh day seven times. The chosen warriors were to march in front of the ark, immediately before which seven priests, bearing seven trumpets of rams' horns, were to pass on round the city, blowing with their trumpets a continued defiance. So they did six days. On the seventh day at dawn they began to compass the city seven times; at the seventh, the trumpets pealed forth one loud blast, the people raised a great shout, the wall of the city fell down flat, and each man rushed in straight from the place where he had stood, as Joshua had commanded. Before its capture, the city, with all its inhabitants, was "accursed" or "devoted" as the first-fruits of the spoil of Canaan. Only Rahab and her household, because she hid the spies, were excepted from the curse. Then the men and women, young and old, oxen and sheep and asses, were utterly destroyed; the city was burnt with fire; but the silver and gold and vessels of brass and iron were placed in the sacred treasury; and Joshua adjured a solemn curse upon the man who should rebuild Jericho (Josh. vi.).

The blessing which followed Rahab for her conduct is recorded as the greatest example of *faith*, and of the works which spring from faith in the old heathen world (Heb. xi. 31). She was rewarded by a most distinguished place among the families of Israel. She married Salmon, and became the mother of Boaz, the great-grandfather of David. Hers is thus one of the four female names, all of them foreigners, recorded in the genealogy of Christ.

There was, however, one man among the Israelites whose lust of spoil made him unfaithful. His act brought a curse upon all Israel, so that they failed in their next enterprise, the attack on Ai. It was expected that it would be easily conquered, and only 3000 men were told off to take it; but they were repulsed with the loss of thirty-six men (Josh. vii. 5). Whereupon the hearts of the people melted, and Joshua, with all the elders of Israel, fell upon their faces before the ark as mourners. Joshua was then told that Israel had sinned in taking of the accursed thing and concealing it among their goods, and he was commanded to sanctify the people against the morrow, and to cast lots for the offender, who was to be slain and burnt, with all belonging to him. The lot ultimately fell upon Achan, the son of Carmi. He confessed that he had taken from the spoil of Jericho a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold fifty shekels' weight, and had hid them in the earth in his tent, where they were found by men sent by Joshua. The offender was stoned and afterwards burned, with his children, his cattle, and his tent; and a great heap of

stones was raised over them to mark the place, which received the name of Achor (*trouble*) (Josh. vii.). His case is a striking example of the effect of sin, as involving the ruin of the guiltless; "That man perished not alone in his iniquity" (Josh. xxii. 20).

Joshua now formed another plan for taking Ai, which met with complete success. The city was destroyed with all its inhabitants, and the King of Ai was hanged on a tree. This victory secured the passes from the valley of the Jordan, and gave the Israelites access to the open country in the centre of Palestine. Joshua now marched to Shechem, where he held the solemn ceremony of the blessing and the curse on Mounts Gerizim and Ebal, as enjoined by Moses (Josh. viii. 30–35). The above events form the first stage in the conquest of Canaan.

A great league was now formed by all the kings west of the Jordan, in the hills, the valleys, and the sea-coasts, as far north as Lebanon, against the Israelites. The people of Gibeon alone sought for peace by a curious artifice. Their city — a royal city — greater than Ai, lying immediately opposite the Pass of Ai, and at the head of the Pass of Beth-horon, would have been the next object of the attack of the Israelites. Assuming the appearance of wayworn travellers, with old shoes and old sacks, rent and patched wine-skins, and dry and mouldy bread, an embassy of the Gibeonites went to Joshua at Gilgal and declared that they had come from a far country, where they had heard of the name of the Lord their God, and all that He had done in Egypt, to seek for a league with His people. The trick imposed upon Joshua and upon the princes of the congregation, who omitted to ask counsel of the Lord. They made peace with the Gibeonites, and swore to them by the Lord to save their lives. Three days afterwards, the Israelites reached their cities and learned the truth. The oath, however, was held sacred in spite of the murmurs of the congregation; but to punish their deceit, Joshua put the Gibeonites under a curse, and made them bondmen, and employed them as "hewers of wood and drawers of water" for the house of God forever (Josh. ix.).

When Adoni-zedec, king of Jerusalem, heard that the Gibeonites had made peace with Israel, he made a league with the kings of Hebron, Jarmuth, Lachish, and Eglon, and laid siege to Gibeon. The Gibeonites sent for help to Joshua, who marched all night from the camp at Gilgal, took the confederated Amorites by surprise, and utterly routed them near Beth-horon (Josh. x. 10). As they fled down this steep pass, the Canaanites were overtaken by a miraculous hail-storm, which slew more than had perished by the sword. It was then that Joshua, after a prayer to the Lord, who had promised him this great victory, said, in the sight of Israel:

"Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Ajalon."[1]

And the sun stood still and the moon stayed until the people had avenged themselves of their enemies. The miraculous prolongation of the daylight enabled Joshua to continue his pursuit to Makkedah, a place in the maritime plain, where the five kings had hidden themselves in a cave (Josh. x. 16). Bidding the people roll great stones to the mouth of the cave and set a watch over it, Joshua pressed the rear of the fugitives, and made a very great slaughter of the enemy. The rest that remained entered into fenced cities. All the people then returned to Joshua at Makkedah in peace.

The five kings were now brought forth from the cave, and Joshua sent for all the captains of his host, and said, "Come near, put your feet upon the necks of these kings." Then he slew them, and hanged them on five trees until the evening. When the sun went down, their bodies were cast into the cave where they had hid themselves, and its mouth was closed with great stones. And so the day closed, "like which there was none before or after, that the Lord hearkened unto the voice of a man, for the Lord fought for Israel" (Josh. x. 14).

This great battle was followed by the conquest of the seven kings of Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron, and Debir, whose cities were utterly destroyed, with all their inhabitants, as the Lord God of Israel commanded. In this one campaign Joshua subdued the southern half of Palestine, and he then led back the people to the camp at Gilgal (Josh. x. 40–43).

Our attention must now be turned to the North, the country about the Sea of Chinneroth (or Galilee), the upper Jordan, and the bases of Mount Lebanon. A new league was formed against the Hebrews by the people of the North, at the instigation of Jabin, king of Hazor. They assembled their forces together—as the sand upon the sea-shore in multitude—with horses and chariots very many, and pitched their tents at the Waters of Merom, to fight against Israel. But the Lord delivered them into the hand of Joshua, who smote them until none were left remaining. In another engagement, he took Hazor, putting its king and all its inhabitants to the sword. As the result of this third campaign, Israel became master of the whole land, from Mount Halak (*the smooth mountain*), at the ascent to Mount Seir, on the south, to Baal-gad, under Mount Hermon, on the north (Josh. xi. 17). Many of the old inhabitants, however, in different parts, held out much longer. It was nearly six years before the land rested from war (B.C. 1445). Jerusalem, for example, was not taken till after the death

[1] Joshua x. 12.

of Joshua (Judg. i. 8); and its citadel remained in the hands of the Jebusites till the time of David.

The results of the whole conquest are summed up in the subjugation of thirty-one kings of cities on the west of the Jordan, belonging to the seven nations which had been mentioned in the first promise to Abraham (Gen. xv. 19–21). Special notice is taken of the extermination of the giant Anakim, who had struck such terror into the spies, and who were left only in the Philistine cities of Gaza, Gath, and Ashdod. Whole tracts of country, however, remained yet to be subdued within the limits which God had originally named, and which He now once more promised. These were, speaking generally, the lowlands along the Mediterranean, the coasts of Phœnicia, and the ranges of Lebanon. These conquests were not reserved for Joshua, who was now "old and stricken in years," but he was commanded to include them in the division of the land.

Joshua now proceeded to divide the land by lot among the nine tribes and a half, the other two and a half having already received their allotment from Moses on the east of the Jordan. To the Levites he gave no inheritance among their brethren, because the Lord was their inheritance (Josh. xiii. 14). Their withdrawal from the number of the tribes was supplied by the division of the tribe of Joseph into the two tribes of Ephraim and Manasseh. The territories of the twelve tribes were as follows:

On the east of Jordan—

(i.) REUBEN lay the farthest south; their southern boundary being the Arnon, and their northern a little above the latitude of Jericho.

(ii.) GAD came next, possessing Mount Gilead and half of Ammon. On the side of the Jordan, their northern border just touched the sea of Chinneroth. The Jabbok divided their territory into two nearly equal parts.

(iii.) The half-tribe of MANASSEH had all the kingdom of Og, King of Bashan, and reached to the base of Mount Hermon on the north.

These allotments are expressly mentioned as having been made by Moses.

The division of the land among the nine and a half tribes west of Jordan was made by Eleazar the high-priest and Joshua, with "the heads of the fathers of the tribes," by a solemn lot, cast before Jehovah.

(iv.) JUDAH seems to have had the first share, in consequence of Caleb's laying claim to Hebron, the special inheritance promised by Moses as the reward of his fidelity. The Dead Sea formed their

east coast; the northern border reached as high as the mouth of the Jordan; on the west it skirted the land of the Philistines and touched the Mediterranean, and on the south it stretched across the wilderness to "the river of Egypt."

(v. and vi.) The tribe of JOSEPH, in its twofold division of Ephraim and Manasseh, had the centre of the land, across from Jordan to the Mediterranean. EPHRAIM lay north of Judah, but between them were the districts afterwards allotted to Benjamin and Dan. MANASSEH, in addition to the land of Bashan and Gilead east of the Jordan, had a lot on the western side, north of Ephraim. At a later period, Samaria was built upon their territory.

The encampment at Gilgal remained for a long time the headquarters of the Israelites, but at length they removed to SHILOH, south of Shechem, in the territory of Ephraim, and there they set up the tabernacle, where it remained till the time of Samuel. There were still seven tribes that had not received their inheritance. Now, however, three men were appointed from each tribe to make a survey of the rest of the land, and to divide it into seven portions. When this was finished, Joshua cast lots for the seven portions before the tabernacle in Shiloh (Josh. xviii. 1–10). The result was as follows:

(vi.) BENJAMIN had the eastern part of the territory that lay between Judah and Ephraim, embracing the plain of Jericho and the northern highlands of the later Judæa.

(vii.) SIMEON had an inheritance taken out of the portion already allotted to Judah, for whom it was found to be too large, namely the south-western part of the maritime plain, with the land bordering on the desert as far eastward as Beersheba.

(viii.) ZEBULUN received the mountain range which forms the northern border of the great plain of Jezreel or Esdraelon, between the eastern slopes of Carmel, on the west, and the south-west shore of the sea of Chinneroth and the course of the Jordan on the east.

(ix.) ISSACHAR'S inheritance corresponded almost exactly to the great plain of Jezreel or Esdraelon, just mentioned. The territory seems to have been taken out of that of Manasseh, as Simeon's was out of Judah.

(x.) ASHER had the rich maritime plain extending from Mount Carmel to "great Sidon" and "the strong city Tyre."

(xi.) NAPHTALI, the most powerful of the northern tribes, obtained the highlands which form the southern prolongation of the range of Lebanon.

(xii.) DAN had at first a very small territory, north-west of Judah, almost entirely occupied by the Philistines. Because they found their lot too small for them, they made an expedition against

Laish, in the extreme north of the land, at the sources of the Jordan. They took the city and destroyed the inhabitants.

Lastly, Joshua himself received, as his personal inheritance, the place he asked for, namely, Timnath-Serah, in Mount Ephraim, and he built the city of that name.

The possessions of each tribe were proportional to the number of its families, as a general rule. But the great preponderance of Judah and Joseph is explained by their respective pre-eminence as the prince and heir of the whole family.

Each of the twelve tribes having received the lot of its inheritance, provision was next made for the cities of refuge, and for the habitation of the Levites. Six cities of refuge were, by God's direction, appointed by the people themselves — three on the west of Jordan, and three on the east. The Levites received forty-eight cities and their suburbs, which were given up by the several tribes in proportion to the number of cities they respectively possessed. Thus did the Lord give to Israel all the land which He had sworn unto their fathers, and they dwelt in it. "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. xxi. 43–45).

Joshua governed Israel for five-and-twenty years, and he lived long after God had given the people rest from their enemies. At length the time came when he felt himself "going the way of all the earth." His last care was to set clearly before the people their true position, and to bind them to the Lord by another solemn covenant. First, he sent for all the heads of the tribes, the judges, and the officers, and gave them an exhortation to be very courageous to keep and to do all that was written in the book of the law of Moses. He reminded them of all that God had done to the Canaanites for their sakes, and of His promise that, if they continued faithful, the land divided to them should be wholly theirs, and the heathen should be driven out before them (Josh. xxiii.).

This exhortation he repeated at Shechem, the sacred home of Abraham and Jacob; and he ended with an appeal unequalled in simple force except by that of Elijah to Israel, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve. . . . As for me and my house, we will serve the Lord. The people answered and said, God forbid that we should forsake the Lord, to serve other gods" (Josh. xxiv. 15, 16). And Joshua wrote these words in the book of the law of God, and took a great stone, and having set it upright under an oak near the sanctuary of the Lord, he said, "Let this stone be a witness unto you lest ye deny your God." The people then departed to their homes, and Joshua soon after died, at the age of 110 (about B.C. 1426–5), and

was buried in the border of his inheritance in Timnath-Serah. His decease was soon followed by that of Eleazar, the high-priest, the son of Aaron.

The bones of Joseph, which the Israelites had brought out of Egypt, were duly interred at Shechem, in the plot of ground which Jacob had bought of Hamor.

The lessons of the wilderness were not lost upon the people. We search the Sacred history in vain, from the Exodus to the Captivity, for another generation that was so wholly faithful to the Lord.

Goodly Babylonish Garments. (From the Signet-Cylinder of Urukh, a very ancient king of Lower Babylonia.)

Sacred Symbolic Tree of the Assyrians. (Probably the *Asherah* or "Grove" often set up as an idol.)

CHAPTER IX.

THE JUDGES.—B.C. 1426–1095.

After the death of Joshua, God uttered His commands through the high-priest, and the elders of each tribe governed the people. In the efforts made by the several tribes to drive out the heathen nations, Judah took the lead. For a period of thirty or forty years the people remained faithful to the Lord—so long as the generation lasted that had seen all His mighty works. But in the next generation they fell into the worship of "Baalim"—the idols of the country—and they were given over into the hands of the enemies whose gods they served. Their career of conquest was then checked, and they were oppressed by heathen enemies; but, though punished, they were not forsaken by God. As often as they were oppressed, He raised up "Judges," who delivered them from their oppressors. But, as often as they were delivered, they disobeyed their judges, and fell back into idolatry. Such is a summary of the history given in the first sixteen chapters of *Judges;* the rest of the book is occupied with two or three striking examples of the idolatry and the anarchy thus generally described. These are expressly mentioned as proofs of the disorder of those days when "there was no king in Israel, but every man did that which was right in his own eyes" (Judg. xvii. 6). They may be most fitly noticed here, as they properly precede the period of the Judges.

1. *The Story of Micah and the Danites.* A man of Mount Ephraim, named Micah, had stolen from his mother 1100 shekels of silver. She cursed the unknown thief, and devoted the silver to

the Lord, to make a graven and a molten image; but when her son confessed the theft, and restored the silver to his mother, she gave 200 shekels of it to the founder for the fulfillment of her vow. The two images which he made were set up in the house of Micah, who made also an *ephod* (*the garment of a priest*) and *teraphim* (*minor household gods*), and consecrated one of his sons as priest, thus making a complete patriarchal establishment for the worship of the Lord. He soon obtained as his priest a young Levite, who had removed out of Bethlehem-Judah in search of some other abode. Micah hired him for ten shekels a year, besides garments and food; and, though the law forbade a Levite to intrude into the priest's office, Micah felt sure that the Lord would do him good, seeing that he had a Levite for his priest.

About this time the Danites were seeking an inheritance to dwell in, and they sent out five spies to prepare the way for their great expedition against Laish. In passing the house of Micah, they recognized the voice of the Levite, and said to him, "What doest thou in this place?" At their request, he asked counsel of God respecting the issue of their journey, and gave them a favorable answer. The spies having accomplished their mission, 600 men of war started from the Danite cities of Zorah and Eshtaol, to attack the city of Laish. When they came to the house of Micah, at Mount Ephraim, they stole his carved image, ephod, and teraphim, and enticed his priest to go with them. Having taken the city of Laish by surprise, and given it the new name of Dan, they set up the graven image, and established a sanctuary there for themselves, while the tabernacle was in Shiloh. The family of the Levite, whose name was Jonathan, the grandson of Moses, continued to be priests to the tribe of Dan down to the Captivity. This narrative shows clearly into what a disordered state the nation had fallen during this period (Judg. xvii., xviii.).

2. *The Destruction of the Tribe of Benjamin.* A certain Levite of Mount Ephraim had taken a concubine from Bethlehem-Judah. Having proved unfaithful to him, she returned to her father's house at Bethlehem, and remained there four months. At length the Levite went in a friendly spirit to fetch her home. He was gladly welcomed by his father-in-law, at whose pressing entreaty he prolonged his visit for five days, and towards the evening of the fifth day he departed with his concubine and servant. As night came on they found themselves over against Jebus, the citadel of Jerusalem. The servant proposed that they should turn in and lodge in the city of the Jebusites; but the master preferred to go on to Gibeah of Benjamin, about four miles north of Jerusalem. On reaching this place, the little party sat down in the street of the

city, without being offered a lodging by any of the Benjamites. At even an old man came from his work out of the field, who belonged to Mount Ephraim, but lived in Gibeah. He found the wayfarers in the street and took them home, and showed them all the duties of hospitality. But the men of the city were "men of Belial," and when night came on they beset the old man's house, and committed a horrible outrage upon the woman, from which she died. In the morning the Levite carried her dead body to his own home; and, having cut the corpse into twelve pieces, he sent one to each of the twelve tribes of Israel, who cried with one voice that no such deed had been done or seen since the children of Israel came up out of Egypt. Then all the children of Israel, as one man, from Dan even to Beersheba, gathered together at Mizpeh, and bound themselves by a solemn vow to avenge this wickedness. First, however, they sent messengers through all the tribe of Benjamin to demand the surrender of the culprits, but the Benjamites refused to give them up. Then followed a struggle almost unexampled. After two engagements, in which the tribes lost 40,000 men, the Benjamites were defeated with great slaughter. Of the 25,700 warriors of the tribe, only 600 were left, who fled to the Rock of Rimmon, in the wilderness, and remained there four months, while the Israelites burnt their cities, and put the inhabitants and the cattle to the sword.

At length the anger of the Israelites began to turn to pity. The people assembled at the house of God, and lifted up their voices and wept sore, and said, "O Lord God of Israel, why is this come to pass that there should be this day one tribe lacking in Israel?" Its total extinction seemed inevitable; for when they made the league at Mizpeh, they had bound themselves by a curse not to give their daughters to the Benjamites. But a remedy was found in another curse, which they had imprecated upon any of the tribes who neglected to come up to the battle. The men of Jabesh-Gilead, having absented themselves, were utterly destroyed, and 400 virgins carried off from that city were given for wives to the remnant of the Benjamites. The remaining 200 were provided for by the Benjamites seizing the maidens of Shiloh, who came out of the city to dance at one of the great annual feasts. The children of Israel then departed to their own homes (Judg. xix.–xxi.).

Such scenes as these, though they illustrate the ferocity of manners during this period, must not be supposed to describe the whole or even the chief part of the history of Israel under the Judges. An exquisite picture of rural tranquillity is set before us in the Book of Ruth, which belongs to this time.

It came to pass in the days of the Judges that a certain man of

Bethlehem-Judah, named Elimelech, had been driven by a famine into the country of Moab, with his wife Naomi and their two sons, Mahlon and Chilion. The sons married women of Moab, named Orpah and Ruth, and the family resided in that country for about ten years. There the father died, and his two sons likewise. Then Naomi prepared to leave the country of Moab, and to return to her own land—the land of Judah. To her two daughters-in-law she said, "Go, return each to her mother's house. The Lord deal kindly with you," but they lifted up their voice and wept, and said, "Surely we will return with thee to thy people." On her urging the point for their own sakes, one of them, Orpah, kissed her mother-in-law, and went back "to her people and her gods;" but the other, Ruth, clave unto her, and said, "Entreat me not to leave thee, or to return from following after thee." So they two went until they came to Bethlehem, which they reached at the beginning of barley-harvest.

A wealthy and powerful man of Bethlehem, named Boaz, was a very near kinsman to Elimelech, Naomi's deceased husband, and consequently to Ruth, his daughter-in-law. It chanced that Ruth went to glean in this man's field, and when he visited the gleaners, she attracted his attention. When he learnt who she was, he bade her glean only in his field, and enjoined the reapers to show her kindness. "Let fall," he said, "some of the handfuls of purpose for her, and leave them that she may glean them." Thus passed the whole harvest. Meanwhile Naomi, full of gratitude to God, who had thus guided her to her husband's nearest kinsman, instructed Ruth what to do, and Boaz promised to do the part of a kinsman by her. After going through the ceremonies prescribed by the Levitical Law, he made her his wife. She bore him a son named Obed, the father of Jesse, the father of David; and so Christ, the son of David, derived his lineage from a Moabitish woman, who had shown a faith rarely found in Israel, and whose husband was the son of the harlot Rahab.

From these scenes of Jewish life during this unsettled period we turn to the history of the Judges themselves. They were fifteen in number, Deborah the prophetess being reckoned with her male associate Barak. (1) Othniel; (2) Ehud; (3) Shamgar; (4) Deborah and Barak; (5) Gideon; (6) Abimelech; (7) Tolah; (8) Jair; (9) Jephthah; (10) Ibzan; (11) Elon; (12) Abdon; (13) Samson; (14) Eli; (15) Samuel. As often as the Israelites forsook the Lord, he allowed them to be oppressed by their enemies. Then, when they returned to him, and implored his aid, he sent "Judges" to deliver them from the foreign conqueror.

I. The first of these conquerors was Chushan-rishathaim, king

of Mesopotamia, the former home of the family of Abraham. After the people had served him eight years (B.C. 1402–1394), God raised up OTHNIEL, Caleb's nephew, to be their deliverer, and the *First Judge;* and under his government the land had rest forty years (B.C. 1394–1354) (Judg. iii. 11).

II. Eglon, king of Moab, was the next enemy who prevailed against Israel. Having formed a great league with the Ammonites and Amalekites, he crossed the Jordan, defeated the Israelites, and took possession of the city of palm-trees (Judg. iii. 13), probably the site on which Jericho had formerly stood. His power endured for eighteen years, till a deliverer was raised up in EHUD, the son of Gera, who slew Eglon, and is reckoned the *Second Judge.* The land then had rest for eighty years, and the history of Ruth, already related, appears to fall within this period of tranquillity (Judg. iii. 30).

III. The place of *Third Judge* is commonly assigned to SHAMGAR, who delivered Israel from the tyranny of the Philistines, and displayed his strength by killing 600 of them with an ox-goad. His time and acts are probably to be included in the preceding period of eighty years (Judg. iii. 31).

IV. After the death of Ehud, the people were again sold for their sins into the hand of the Canaanite Jabin, king of Hazor, who was at the head of a great confederacy in northern Palestine. He had 900 war-chariots of iron, and his host was commanded by a mighty captain named Sisera, who dwelt in Harosheth of the Gentiles, a city supposed to have been on the western shore of the "Waters of Merom." For twenty years Jabin mightily oppressed the children of Israel; but both his power and the life of his captain, Sisera, were given as a spoil to the hands of women. At this time Israel was judged by DEBORAH, a prophetess, the wife of Lapidoth, who is reckoned with Barak as the *Fourth Judge.* She dwelt under a palm-tree, which bore her name, between Ramah and Bethel, and thither the people came up to her for judgment. She went out with Barak to meet Sisera and his host near the river Kishon. Sisera advanced from Harosheth to the great plain of Esdraelon or Jezreel, and took up his position in the south-west corner of the plain near "Taanach, by the waters of Megiddo," which were numerous rivulets flowing into the Kishon. Barak marched down from his camp on Mount Tabor with 10,000 men. At this critical moment, a tremendous storm of sleet and hail gathered from the east, and burst over the plain, driving full in the face of the advancing Canaanites. "The stars in their courses fought against Sisera." The rain descended, the torrent of the Kishon rose into a flood, and swept away the chariots and horses which should have gained the

day for the Canaanites. Far and wide, the vast army fled through the eastern branch of the plain by Endor, and a carnage took place long afterwards remembered. Sisera escaped by dismounting from his chariot, and fled on foot to the tent of Heber the Kenite. Jael, Heber's wife, met him at the tent door, and pressed him to come in. He accepted the invitation, and she covered him with a mantle, as he lay wearily on the floor. When thirst prevented sleep, he said unto her, "Give me, I pray thee, a little water to drink," and she gave him buttermilk in her choicest vessel. At last, having exacted a promise from her that she would faithfully preserve the secret of his concealment, the weary and unfortunate general resigned himself to sleep. Then it was that Jael took in her left hand one of the great wooden pins which fasten down the cords of the tent, and in her right hand the mallet used to drive them into the ground, and creeping up softly to her sleeping and confiding guest, with one terrible blow she dashed the nail through his temples deep into the earth. So he died. And behold as Barak pursued Sisera, Jael came out to meet him, and led him into her tent, to claim the glory of the deed (Judg. iv.). Many persons have pointed to the treachery of Jael with indignant reprobation; but it must be remembered that the Bible does not adopt the morality of all the acts that it records—not even of those done by the servants of God.

V. The peace purchased by the victory of Deborah and Barak was again misused by Israel, and the next scene of their history opens upon a more shameless idolatry, and a more complete subjection to their enemies. The worship of Baal was publicly practised, and on this account the Lord delivered them over to their old enemies of the desert, the Midianites and the Amalekites. Every year they came up with their cattle and their tents, as "locusts for multitude," and devoured all the produce of the land as far as Gaza, so that the Israelites had no food left, nor sheep, nor ox, nor ass. The only refuge of the people was in dens and caves and strongholds in the mountains. This oppression lasted seven years; and at last GIDEON, the son of Joash, and an inhabitant of Ophrah, in Manasseh, was called to be the deliverer of his nation, and is reckoned as the *Fifth Judge*. One day, as he was threshing wheat near his wine-press, an angel of the Lord appeared unto him, and said unto him, "The Lord is with thee, thou mighty man of valor." "If the Lord be with us," Gideon replied, "why then is all this befallen us? Where be all His miracles which our fathers have told us of? But now the Lord hath forsaken us, and hath delivered us into the hands of the Midianites." The reply was a command to go in His might and save Israel from the Midianites, for the Lord had sent him. "Wherewith shall I save Israel?" inquired Gid-

eon: "my family is poor in Manasseh, and I am the least in my father's house." "Surely I will be with thee," said the Lord, "and thou shalt smite the Midianites as one man." These words left little doubt on Gideon's mind as to the quality of his visitant. "Depart not hence, I pray thee," he says, "until I come unto thee and bring forth my present and set it before thee." Having prepared a meat-offering of unleavened cakes, with a kid, and the broth in which it was boiled for a drink-offering, he brought them out to the angel under the oak. These things he was commanded to lay upon a rock, in the very form of a sacrifice prescribed by the law, and at the touch of the angel's staff fire rose up out of the rock and consumed them. The angel then departed out of his sight. When Gideon perceived that he had spoken with an angel of the Lord, he feared that he should die because he had seen Him face to face. "Peace be to thee: fear not," said the Lord. Then he built an altar unto the Lord on the spot where the sacrifice had been offered, and called it JEHOVAH-SHALOM (*Jehovah* [*is our*] *peace*) (Judg. vi. 24).

Having received a commandment to throw down the altar of Baal belonging to his father Joash in Ophrah, and to cut up the wooden image (not the grove, as in the English version) of the goddess Ashtoreth, he obeyed. Aided by ten of his servants, he performed this deed by night, for fear of his father's household and the men of the city. In the morning all was discovered; and the men of the city came to Joash, demanding the life of Gideon, because he had thrown down the altar of Baal. But Joash replied, "Let Baal plead his own cause." Wherefore Gideon received the new name JERUB-BAAL, that is, "Let Baal plead" (Judg. vi. 32).

Once more the Midianites and Amalekites, with all the roving tribes east of Palestine, mustered their forces, and pitched in the valley of Jezreel. Then the Spirit of the Lord came upon Gideon, and he blew a trumpet, and called round him Manasseh, Asher, Zebulun, and Naphtali, and they came up to meet him. The host encamped on Mount Gilboa, overlooking the myriad tents that whitened the plain of Esdraelon. Before the conflict, Gideon prayed for a sign that God would save Israel by his hand. Two miracles were wrought to sustain his courage and strengthen his faith. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowlful of water out of the fleece. The sign was repeated in a different form: the fleece remained dry, while all the ground was wet with dew (Judg. vi. 38, 39).

Encouraged by these miraculous signs, Gideon encamped early in the morning by the "Well of Trembling" (*Harod*), at the head

of 32,000 men. That the people might not vaunt themselves against the Lord, and say, on account of their numbers, "Mine own hand hath saved me," Gideon was directed to proclaim, "Whosoever is afraid, let him return and depart early from Mount Gilead." 22,000 then slunk away. Still the Lord said that the people were too many, and they were put to another test by their manner of drinking at the "Well of Trembling." All those who knelt down to drink were put aside; while those who lifted the water in their hands, and lapped it like a dog, were chosen for the service. The number proved to be only 300; and by these the Lord said He would deliver the Midianites into the hands of Gideon. The people then took victuals in their hands and their trumpets, and waited for the night. At nightfall God commanded Gideon to go down with his servant Phurah to the host of Midian, where he overheard a man relate a dream to his comrade, from which he learned that God had already stricken the Midianites with terror at "the sword of Gideon, the son of Joash." On returning to his host, he divided his three hundred men into three companies, furnished each man with a trumpet, and a torch concealed in a pitcher, and bade them all, at the signal of his trumpet, to sound their trumpets too, and to shout his battle-cry, "The sword of the Lord and of Gideon!" at the same time breaking the pitchers that covered their lights. Just as the middle watch was set, they took their posts on three sides of the host of Midian, and did so. The sudden shouts and flashing lights bewildered the Midianites; and, as Gideon's handful of men stood firm with the torches in their left hands, and the trumpets in their right, they "ran and cried and fled" (Judg. vii. 21). No attack was needed: the swords of the Midianites were set against each other, as they fled down the pass leading to the Jordan. Thus Gideon gained the victory, and accomplished the deliverance of Israel.

The people's gratitude to their deliverer displayed itself in their offering Gideon the rank of an *hereditary king;* "Rule thou over us," they said, "both thou and thy son, and thy son's son." The answer shows that Gideon remembered the great principle of the theocracy, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judg. vii. 22, 23). He was content with the position of a judge, and in the succession of the judges he is reckoned as the *Fifth* and greatest, being excelled by Samuel in holiness of character, but by none in dignity and bravery. His rule lasted forty years, during which time the Midianites never lifted their heads again. He had many wives, and a family of seventy sons, besides Abimelech, the son of his concubine at Shechem. He died in a good old age, and was buried at his native city of Oph-

rah. After his death the children of Israel returned to the worship of Baalim (Judg. viii. 33).

VI. The royal power, which Gideon had refused, was coveted after his death by ABIMELECH, the son of his concubine at Shechem, who succeeded, for the short space of three years, in establishing a kingdom at that place, and is regarded as the *Sixth Judge*. Having won over his mother's brethren, he induced them to say to the men of Shechem, "Is it better for you that Gideon's sons, seventy persons, should reign over you, or that one should reign over you?" The Shechemites were at length gained over; and they gave Abimelech money out of the sacred treasury of their god, Baal-berith, with which he hired "vain and light persons," the refuse of society, to follow him (Judg. ix. 4). He led them to his father's house at Ophrah, and there he slew Gideon's seventy sons on one stone, except Jotham, the youngest, who hid himself. The men of Shechem, then, headed by the house of Millo, assembled and made Abimelech king (verse 6), at the very oak where Joshua had set up the pillar that commemorated Israel's solemn engagement to the Lord (Josh. xxiv. 26). When Jotham heard of this, he went forth and stood on the top of Mount Gerizim, and lifted up his voice and said, "Hearken unto me, men of Shechem, that God may hearken unto you." He then related that fable, the most ancient upon record, which has become celebrated under his name. The trees on a time went forth to anoint a king over them, and their choice fell first upon the best and most useful. They said to the olive-tree, "Reign thou over us." But the olive-tree replied, "Should I leave my fatness wherewith by me they honor God and man, and go up and down for other trees?" They next applied to the fig-tree; but the fig-tree said, "Should I forsake my sweetness and my good fruit, and go up and down for other trees?" Then they asked the vine; but the vine said, "Should I leave my wine which cheereth God and man, and go up and down for other trees?" Then they turned to the bramble, and said, "Come thou and reign over us." And the bramble said, "If in truth ye anoint me king over you, come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon" (Judg. ix. 8–15). Consider now, continued Jotham, if ye have done well towards Gideon, and according to his deserts. If ye have, then rejoice in Abimelech, and let him also rejoice in you. But if not, then let fire come out from Abimelech, and devour Shechem, or let fire come out from the men of Shechem and devour Abimelech. Having said these things, Jotham ran away and fled to Beer, and we hear of him no more (Judg. ix. 21).

His curse was not long in being fulfilled. After Abimelech had

reigned three years, God sent an evil spirit between Abimelech and the men of Shechem, to avenge upon both the murder of the sons of Gideon. The Shechemites revolted against Abimelech, and plotted against his life. Bands of men lay in wait for him, and robbed all passers-by while he was absent from the city. Zebul, the ruler of the city, sent privately to inform Abimelech that the people were proposing to fortify Shechem against him; whereupon he surrounded the city by night and defeated the Shechemites, when they came out to meet him, with their leader Gaal, with great loss. He afterwards took the city, and utterly destroyed it, sowing the foundations with salt, and slaying all the inhabitants. About a thousand men and women, who had taken refuge in a tower sacred to Baal-berith, were burnt to death (Judg. ix. 45–49).

The cruel deed was soon avenged. Abimelech had besieged Thebez, where also there was a tower, to which the people fled when the city was taken. He had approached the door to set fire to it as at Shechem, when a woman threw down a piece of a millstone upon his head and broke his skull. In the agony of death he had just time to call upon his armor-bearer to dispatch him with his sword, that it might not be said of him "a woman slew him." Thus God rendered both to Abimelech and to the Shechemites their wickedness in slaying the sons of Gideon. And the bramble Abimelech devoured the men who elevated him, and was devoured by them (Judg. ix. 56, 57).

VII., VIII. After him came Tola, who dwelt in Mount Ephraim, and judged Israel twenty-three years. He was the *Seventh Judge;* and was succeeded by Jair, a Gileadite, who had a peaceful rule of twenty-two years, and was the *Eighth Judge.*

During this long interval of rest, the Israelites multiplied their idolatries; serving all the gods of all the nations around them, except the Lord: Him they forsook and served not. Their punishment was as signal as their sin. Two nations at once attacked Israel on the west and the east—the Philistines and the Ammonites. For eighteen years the Ammonites oppressed the Israelites who dwelt in the land of Gilead, on the east of Jordan. They also passed over the Jordan and attacked Judah, Benjamin, and Ephraim, so that Israel was sore distressed.

Their cry of penitence was not at once successful. They were told to cry to the gods whom they had chosen (Judg. x. 14). Once more they humbled themselves before the Lord. "We have sinned," they said; "deliver us only, we pray thee, this day." In proof of their repentance, they put away the strange gods from among them and served the Lord; and "His soul was grieved for the misery of Israel." Once more the two nations were gathered together for

war; the sons of Ammon were encamped in Gilead, and the Israelites in Mizpeh. A captain alone was wanting.

IX. Now at that time there was dwelling in the land of Tob a man of Gilead, named JEPHTHAH, who is regarded as the *Ninth Judge*. He was the son of Gilead by a concubine, and on his father's death was thrust out from his inheritance by his brethren because he was illegitimate. He had become the leader of a band of "vain persons," who obtained their living as freebooters. When the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah, and prevailed on him, with some difficulty, to become their leader. He made them swear that their deliverer should be head over all Gilead, and when he joined the army at Mizpeh the oath was solemnly ratified before the Lord (Judg. xi. 6–11).

Before he went forth to battle, he made a rash vow unto the Lord. "If thou shalt without fail," he said, "deliver the children of Ammon into mine hands, then whatsoever shall come forth from the doors of my house to me, when I return in peace, shall surely be the Lord's, and I will offer it up for a burnt-offering" (Judg. xi. 31). His expedition was crowned with complete success; the Lord delivered the Ammonites into his hands, and he defeated them with great slaughter, so that they were entirely subjected to Israel from that time until the reign of Saul.

Jephthah returned a victor to his house at Mizpeh, and alas! to pay his rash vow to the Lord. As he approached his house, his own daughter came out to meet him with timbrels and with dances, like another Miriam, and, to make the blow more terrible, she was his only child. When he saw her, he rent his clothes and cried, "Alas, my daughter! thou hast brought me very low, for I have opened my mouth unto the Lord, and I can not go back." "My father," she replied, "if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth." For such a victory over the children of Ammon as God had given Israel, she grudged not the sacrifice of herself. "Let me alone for two months," she says, "that I may wander among the mountains of Gilead with my young companions, to bewail that it was not my lot to be a bride and a mother in Israel." At the end of that time she returned to her father, "who did with her according to his vow." Henceforth it became a custom for the daughters of Israel to go out four days every year to lament the daughter of Jephthah the Gileadite. His deed is recorded, but finds no approval, in Holy Scripture; and it must be remembered that he was a man whose spirit had become hardened by his previous life as a freebooter (Judg. xi. 34–40).

The Ephraimites quarrelled with Jephthah, but were utterly defeated in Gilead. The fugitives were massacred at the fords of Jordan; each Ephraimite being detected by his pronunciation of *Shibboleth* (a *stream* or *flood*) as *Sibboleth*. After having judged Israel six years, Jephthah died, and was buried in one of the cities of Gilead.

X.–XII. A bare mention will suffice of—X. IBZAN of Bethlehem, in Zebulun, who judged Israel for seven years, and was succeeded by another Zebulonite, (XI.) ELON, who judged Israel ten years, and was buried at Aijalon, in Zebulun; and (XII.) ABDON, the son of Hillel, who filled the office for eight years (B.C. 1120–1112).

XIII., XIV. We next read that the children of Israel did evil again in the sight of Jehovah; and he delivered them into the hand of the Philistines *forty years* (Judg. xiii. 1). Then we have the story of the birth and exploits of SAMSON, the *Thirteenth Judge*, who is expressly said to have judged Israel twenty years *in the days of the Philistines* (Judg. xv. 20).

The Philistine oppression has already been mentioned before the judgeship of Jephthah (Judg. x. 6), and closes distinctly with Samuel's great victory at Ebenezer (1 Sam. vii. 13). It seems probable that the forty years of its duration were about equally divided by the death of ELI, who administered the general government of Israel, as high-priest and judge, at the tabernacle at Shiloh, while Samson was performing his special exploits in the limited territory of Dan. The twenty years of Samson's judgeship seem to coincide with the last twenty years of Eli, who would thus be properly the thirteenth judge, instead of the *fourteenth* as he is commonly reckoned. But these questions can not be discussed in the present work; and we follow the order of the sacred narrative; in which the book of *Judges* (excepting the supplement) closes with the death of Samson, and the whole story of Eli and Samuel is reserved for the book of *Samuel*.[1]

The office of high-priest at Shiloh was now held by ELI, a man of venerable age, who was himself a good man, but he was guilty of sinful weakness in the indulgence he showed to the vices of his sons. To this office he added also that of Judge. In his time it pleased God to raise up two champions for Israel, whose characters form a remarkable contrast. Samson and Samuel exhibit the two extremes of bodily energy and of spiritual power. In Samson we see the utmost that man's strength can do; in Samuel we behold the wondrous power of prayer.

[1] For the full discussion, see the Student's Old Testament History, chap. xix. and note A to ch. xvii. We follow here the received chronology of Archbishop Ussher.

Samson was the son of Manoah, a man of Zorah, on the confines of Judah. His mother had long been barren, when the Angel of the Lord appeared to her, and said, "Lo, thou shalt conceive and bear a son; the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines." The child thus promised was born and named Samson, and he grew up and the Lord blessed him. By the time he reached manhood the Philistines had dominion over Israel, and the Spirit of the Lord began to move him at times in the camp of Dan. This divine inspiration took in him the especial form of vast personal strength, animated by undaunted bravery. Conscious of this power, Samson began to seek a quarrel with the Philistines, and with this view he asked for a Philistine woman whom he had seen at Timnath, as his wife. One day as he passed by the vineyards of the city, on a visit to his intended bride, a young lion rushed out upon him. Then the Spirit of the Lord came mightily upon him; and, though he had nothing in his hand, he tore the lion as he would have torn a kid, but he told no one of what he had done. As he passed that way again, he saw a swarm of bees in the carcass of the lion, and he ate of the honey, but still he told no one. At his marriage feast he proposed a riddle to be solved within the seven days of the feast, for a stake of thirty tunics and thirty changes of raiment. It was this:

> "Out of the eater came forth food,
> And out of the strong came forth sweetness."

His wife enticed him to tell her the riddle, and she told it to the men of the city, so that before sunset on the seventh day they came to Samson and said,

> "What is sweeter than honey?
> And what is stronger than a lion?"

"If ye had not ploughed with my heifer," rejoined Samson, "ye had not found out my riddle." And the Spirit of the Lord came again upon him, and going down to Ashkelon, he slew thirty men of the city, and gave their apparel to their fellow-countrymen at Timnath, who had expounded the riddle (Judg. xiv.).

His wife soon after was given to one of the groomsmen. On Samson's visiting her, her father refused to let him see her, when he revenged himself by taking 300 foxes (or rather jackals), and tying them together, two by two, by the tails, with a fire-brand between every pair of tails, he let them loose into the standing corn of the Philistines, at that time ready for harvest. He afterwards smote the Philistines "hip and thigh, with a great slaughter,"

after which he took refuge on the top of the Rock of Etam, in the territory of Judah. Then the Philistines marched against the men of Judah, who hastened to make their peace by giving up Samson. Three thousand of them went up to the rock to bind him, and he submitted on their promise not to fall upon him themselves. Bound with two new cords, he was brought down to the camp of the Philistines, who received him with a shout of triumph; but the Spirit of the Lord came mightily upon him. He broke the cords like burnt flax, and, finding a jaw-bone of an ass at hand, he slew with it a thousand of the Philistines. This achievement raised Samson to the position of a judge, which he held for twenty years (Judg. xv.).

On one occasion, while he was at Gaza, the Philistines shut the gates of the city, intending to kill him in the morning; but at midnight he went out and tore away the gates, with the posts and bar, and carried them to the top of a hill looking towards Hebron. Next he fell in love with Delilah, who was bribed by the lords of the Philistines to entice Samson to tell her wherein his great strength lay, and, though not at once betraying it, he played with the temptation. Thrice he suffered himself to be bound, first with green withes, then with new ropes, and afterwards by weaving the seven locks of his hair to the beam of a loom, and each time, when Delilah gave the signal, "The Philistines are upon thee, Samson," he burst his bonds. At length he was betrayed into the presumption that perhaps his strength might survive the loss of his Nazarite's locks. Wearied out with her importunity, he at last told her all his heart, and while he was asleep she had him shaven of his seven locks of hair, and his strength went from him. Then the Philistines took him, put out his eyes, and led him down to Gaza, bound in brazen fetters, and made him grind in the prison. But God had not deserted His champion, though He had allowed him to be so severely punished. As his hair grew, his strength returned. In a little while, the lords and chief people of the Philistines held a great feast in the temple of their god Dagon, to celebrate their victory over him. Samson was brought forth to make sport for them, and was placed between the two chief pillars which supported the roof of the house. The place was crowded with spectators to the number of three thousand. After praying to the Lord to strengthen him, that he might be avenged of the Philistines for the loss of his eyes, he bore with all his might upon the two pillars, and the house fell upon the lords and all the people, and he died with them. "So the dead which he slew at his death were more than they which he slew in his life" (Judg. xvi.).

XV. The loss of Samson was more than supplied by Samuel, the *Fifteenth* and last of the *Judges;* the *first* of the *Prophets*, and the

founder of the Monarchy. His name is expressive of the leading feature of his whole history—*the power of prayer*. The attitude and expression of Sir Joshua Reynolds's well-known picture is that of Samuel's whole life. His father, Elkanah, had two wives, one of whom, named Hannah, was barren. With a pious regularity the whole family went up yearly to worship and sacrifice to the Lord at Shiloh, where Eli ministered as high-priest, assisted by his sons Hophni and Phinehas, as priests. In bitterness of soul, because she had no children, Hannah prayed for a son, whom she vowed to dedicate to the Lord all the days of his life as a Nazarite. She prayed silently in her heart, but her lips moved, and Eli, thinking that she was drunk after the feast, reproved her severely; but, discovering his mistake, he gave her his blessing, praying that God would grant her petition. She returned with joy to Ramah, and in due time bore a son, and called him Samuel. When the child was weaned, she presented him before the Lord at Shiloh, to abide there forever (1 Sam. i.).

As the child grew up, he ministered unto the Lord before Eli the priest. His growth in favor with God and man formed a striking contrast to the shameful profanation of the tabernacle by the sons of Eli, who were "sons of Belial." They made themselves vile, and their father did not use his authority as high-priest to restrain them. Therefore a prophet was sent to denounce the destruction of the house of Eli, as a sign of which both his sons should be slain in one day, and a faithful priest should be raised up in his place. Another warning was sent to Eli by the mouth of the youthful Samuel. One night, after he had lain down to sleep, the Lord called to him by name, and he answered, "Here am I," and ran to Eli, thinking that he had called him. This was repeated thrice, when the high-priest perceived that the Lord had called the child. Then the word of God came to Samuel, confirming in more terrible terms the sentence already pronounced upon the house of Eli. In the morning Samuel opened the doors of the tabernacle, as usual, and, being solemnly adjured by Eli, he told him all that the Lord had said. "It is the Lord," answered Eli; "let him do what seemeth him good." From that day Samuel was a prophet of the Lord, and *all Israel, from Dan even to Beersheba*, knew it (1 Sam. iii.).

New hostilities soon broke out between the Philistines and the Israelites. In the first of the three great battles which were fought at this time, the Israelites were defeated with the loss of 4000 men. Then the elders of Israel said, "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies." It was a su-

perstitious hope that the mere symbol of God's presence would be sufficient to protect them. Accordingly, the ark was brought from Shiloh by Hophni and Phinehas, fit ministers of such a sacrilegious act: when it came into the camp, the Israelites shouted with a great shout, and the Philistines were afraid, believing that the gods of the Hebrews had come. They fought, therefore, with the courage of despair; Israel was smitten, 30,000 men were slain, among them Hophni and Phinehas, and the ark of God was taken (1 Sam iv. 4–11).

A man of Benjamin ran out of the army and carried the news to Shiloh, his clothes rent and earth upon his head, in sign of the deepest mourning. As Eli sat by the wayside watching for tidings, and trembling for the ark of God, he heard the cry of grief and horror raised by the whole city. "What meaneth the noise of this tumult?" he asked. Then the men came in hastily and told Eli. The old man heard in silence the fate of the army, and the loss of his two sons; but when he was told that the ark of God was taken, he fell backward and broke his neck and died, for he was an old man and heavy. He was ninety-eight years of age, and had judged Israel forty years. The troubles of the day were, however, not yet ended. The wife of Phinehas, on hearing the news, was seized with premature labor, and died in giving birth to a son, whom with her last breath she named Ichabod, for she said, "The glory is departed from Israel," because the ark of God was taken. Such was the fearful issue of the second battle of Ebenezer (1 Sam. iv. 19–22).

The ark was carried by the Philistines to Ashdod (Azotus), and placed as a trophy in the temple of their god Dagon. But the very next morning their god was found thrown down with his face to the ground, and the same thing happened again. Next the men of Ashdod were smitten, many with death, and others with a painful complaint. They refused, therefore, to keep the ark any longer; and it was carried first to Gath, and then to Ekron, only to inflict the like plagues and slaughter on those cities. For seven months the ark was thus carried about through the cities of the Philistines, and at length they resolved to send it back. By the advice of their priests and diviners, they made a new cart, on which they placed the ark, and by its side a coffer containing jewels of gold for a trespass-offering. They harnessed to the cart two milch-cows that had never borne the yoke, and shut up their calves at home; and then, to find out whether the Lord had done them this great evil, they anxiously waited to see which road the cows would take. They went straight up the road from Ekron to Beth-shemesh, lowing after their calves, but never turning aside, followed by five lords of the Philistines to see the end. The cart reached the field of Joshua,

where the men of Beth-shemesh were reaping, and they rejoiced to see it. The Levites at once took down the ark and coffer, cut up the cart, and used the wood in sacrificing the cows as a burnt-offering. Overcome, however, by curiosity, the men of Beth-shemesh looked into the ark, and the Lord smote 50,070 of them with death. Then they sent to the men of Kirjath-jearim to fetch away the ark, and in that city it remained till David removed it to Jerusalem (1 Sam. vi. 10–21).

For twenty years the people mourned for the absence of the ark from Shiloh, and groaned under the oppression of the Philistines, till Samuel called them to repentance. If, he said, they would put away all false gods, and would prepare their hearts to serve the Lord, then he would deliver them from the hand of the Philistines. And they did so. Then Samuel gathered all Israel at Mizpeh, that he might pray for them to the Lord. When the Philistines heard of this gathering, they mustered their forces, and as Samuel was in the very act of offering a burnt-offering and praying to the Lord for Israel, the Philistines drew near in battle array. But God answered the prayers of Samuel by sending a violent storm of thunder, which discomfited the Philistines, and they were defeated by the Israelites. As a memorial of the victory, Samuel set up a stone between Mizpeh and Shen, and called it Eben-ezer, saying, "Hitherto hath the Lord helped us." This *third battle* was fought on the same ground as the other two (1 Sam. vii. 7–12).

So the Philistines were subdued; the cities which they had taken from the Israelites were restored, and the hand of the Lord was against them all the days of Samuel. He was now, if not before, constituted the Judge of Israel—the last who held that office before the monarchy. His house was at Ramah; there he built an altar unto the Lord. From year to year he went in circuit to Bethel, Gilgal, and Mizpeh, and judged the people at all four places. In his old age he made his sons Joel and Abiah judges; they acted, probably, as his deputies, and dwelt at Beersheba. But they did not walk in his ways. The elders of Israel, therefore, came to Samuel, and said, "Behold thou art old; thy sons walk not in thy ways; now make us a king to judge us like all the nations" (1 Sam. viii. 1–5).

It was a trying moment for Samuel as a man, a father, and a prophet of the Lord. "The thing displeased Samuel." He applied himself to the resource that never failed him; "he *prayed* unto the Lord." The answer he received was, "Hearken unto the voice of the people; they have not rejected *thee*, but they have rejected ME from reigning over them." These words are the key to the whole history of the Hebrew monarchy. Samuel was instructed to

grant them their request, but not till he had first solemnly pointed out how the king would act that should reign over them. His warning had no effect. "We will have a king over us," they said, "that we may be like other nations, and that our king may judge us, and lead us out to battle." Receiving a command again from God to make them a king, Samuel sent them back to their cities, to await the man selected for them in the providence of God (1 Sam. viii.).

Assyrian fish-god *Dawkina*, or Dagon (Layard).

Assyrian king in his robes.

CHAPTER X.

THE REIGN OF SAUL.—B.C. 1095–1056.

THE future King of Israel was SAUL, the son of Kish, of the tribe of Benjamin, "a choice young man and a goodly; from his shoulders and upward he was taller than any of the people." Though called "a young man," he was probably not less than forty, for Jonathan, his eldest son, appears as a warrior the year after Saul's accession; and Ish-bosheth, his younger son, was forty years old at his father's death (2 Sam. ii. 10). Saul was led to Samuel to be anointed to his future office by what might have seemed to the eyes of men an accident. His father having lost his asses, sent Saul with a servant in search of them. They passed through Mount Ephraim and the land of the Benjamites, and came to the neighborhood of Ramah, where Samuel dwelt. Saul now proposed to return, but the servant told him that in the city which they were approach-

ing there dwelt a man of God all whose words came to pass — perhaps he could direct them where to find the asses. Accordingly they went on, ascended the hill on which the city stood, and just as they were entering it they were met by Samuel, who was on his way to bless a sacrifice and festival the people were holding. He was prepared for the interview. God had told him the day before that He would send to him on the morrow a Benjamite whom he was to anoint to be captain over Israel, to deliver the people out of the hands of the Philistines. When Samuel saw Saul, the Lord said unto him, "Behold the man whom I spake to thee of." He made himself known to Saul as the seer whom he was seeking, and having told him that his father's asses were found, he astonished him by saying, "On whom is all the desire of Israel? Is it not on thee and on all thy father's house?" Waiting as the people were for their destined king, Saul could not misunderstand what Samuel meant. "Am not I a Benjamite," he replied, "of the smallest of the tribes of Israel; my family the least of all the families of the tribe of Benjamin? Why speakest thou so to me?" Samuel made no reply, but took Saul and his servant into the banqueting-chamber on the high place, and seated them above all the thirty guests who were assembled. Samuel then ordered the cook to place before Saul the shoulder, the choicest part of the sacrifice, which had been kept for an expected guest. After the banquet, they went down from the high place to the city, and Samuel lodged Saul on the top of his house — a favorite sleeping-place in the East.

At day-break the prophet awakened his guest, and they went forth together out of the city; the servant having been sent on before, Samuel bade Saul stand still to hear the word of God. Then the prophet took a phial of oil and poured it on Saul's head, adding the kiss of homage, and telling him that the Lord had anointed him to be captain over his inheritance. Samuel named three incidents that would happen to Saul on his return, as signs that the Lord was with him, the last of which was that he should be turned into another man. All of them came to pass that day in their order, as Samuel had said. When he reached "the hill of God," probably Gibeah, which was occupied by a garrison of the Philistines, a company of prophets, coming down from the high place with instruments of music, met him, and the Spirit of God came upon him and he began to prophesy. This sign of his inspiration excited so much astonishment among all who had formerly known him, that they said, "What is this that has come unto the son of Kish?" In words which have since become proverbial, they asked, "Is Saul also among the prophets?" After being thus privately

designated to his office by Samuel, Saul returned to his home (1 Sam. x. 1–16).

The time soon came for his public manifestation to Israel. Samuel called the people together at Mizpeh, and after once more reproving them for rejecting God and resolving to have a visible ruler, he called on them to present themselves before the Lord by their tribes and by their thousands. Having set apart first of all the tribe of Benjamin, and then out of that tribe the family of Matri, Saul, the son of Kish, was the person chosen, but he could not be found. Again they consulted the Lord, who revealed his hiding-place. He was brought into the midst of the congregation, towering above all the people from his shoulders upward. Samuel presented him before them as the king whom the Lord had chosen, and all the people shouted and said, "God save the king." Though God was thus giving the people their own desire, the Bible nowhere says that Saul was the man best fitted for the King of Israel. Samuel then sent all the people away, and Saul retired to his home at Gibeah. A band of men whose hearts God had touched went with him; some few "men of Belial" despised him, and brought him no presents, but he held his peace (1 Sam. x. 17–27).

During the later years of Samuel the enemies of Israel had gained strength. Nahash the Ammonite now marched against Jabesh-Gilead, and the men of Jabesh offered to serve him if he would make a treaty with them. He would consent only on the cruel terms of putting out the right eyes of all the people, and laying it as a disgrace on Israel. Obtaining a respite of seven days, they sent for help to Saul at Gibeah. He was returning with his cattle from the field when he heard the cry of the people at the tidings. Then the Spirit of God came upon him; fired with indignation, he summoned Israel to the field by a powerful token. Cutting a yoke of oxen into small pieces, he sent them throughout all Israel, saying, "So shall it be done to the oxen of him who cometh not forth after Saul and after Samuel." Three hundred thousand warriors of Israel and 30,000 of Judah answered the summons. With his army in three divisions, he fell upon the Ammonites and slaughtered them, till the heat of the day put an end to the pursuit. Then the people called on Samuel to put to death the men who had despised the new-made king; but Saul said that not a man should be put to death on that day in which the Lord had saved Israel (1 Sam. xi. 12, 13).

Saul was now once more solemnly inaugurated into his kingly office. "Come," said Samuel to the people, "let us go to Gilgal and renew the kingdom there." And there they made Saul

king; there they held a high festival with sacrifices to the Lord. But their joy was not unmingled. Behold, said Samuel to all Israel, I have granted your desire; I have made you a king who now walketh before you. But I am old and gray-headed; I have walked before you from my childhood unto this day. Witness against me before the Lord. Have I defrauded or oppressed any? Have I received a bribe from any? They all replied that he had not. He then reasoned with them of all that God had done for them from the time that Jacob went down to Egypt till that hour. Now, then, they had their king whom the Lord had set over them. If they would fear the Lord and serve Him, both king and people should continue to be His; but if they were rebellious, His hand would be against them as it had been against their fathers. Then pointing to the sky, which was clear and cloudless (for it was the season of the wheat-harvest), he called unto the Lord, and the Lord sent thunder and rain to confirm his words. After protesting that he would never cease to pray for them, and to teach them the good and right way, with these words of comfort Samuel closed his public life as the sole judge of Israel (1 Sam. xii.). But his office was not entirely laid aside. He never ceased all the days of his life to exercise an authority over Saul as the special messenger of the Lord, checking his willfulness, and directing him on great occasions.

Thus was the first year of Saul's reign occupied. In the second, he gathered a chosen band of 3000 men, 2000 of whom were with him in the camp at Michmash and the hills of Bethel, while the other 1000 were at Gibeah with his eldest son JONATHAN, whose name now first appears in the history. At this time, it appears, there were garrisons of the Philistines in the hills in the south of Palestine. Jonathan's successful attack on one of these in the hill of Geba, opposite Michmash, was the signal for Saul's summoning the Israelites to war to drive the rest out of the land. The king fixed his camp at Gilgal. The Philistines answered his challenge with an immense army, and encamped at Michmash. In the presence of this powerful host the Israelites began to fall away, hiding themselves in woods and caves and the fastnesses of the rocks. Saul, however, remained in Gilgal, but even the people who followed him trembled. After waiting seven days for Samuel to come and offer sacrifice, while his forces were rapidly dwindling away, on the seventh day the king ventured to begin the sacrifices himself. He had just ended the burnt-offering, when Samuel arrived and said, "What hast thou done?" Saul pleaded that he was afraid that the Philistines would come down the pass to attack him at Gilgal before he had made supplication to the Lord. "Thou

hast done foolishly," said Samuel. Thus early he told him privately that by reason of his disobedience his kingdom should not be lasting. "The Lord hath sought Him a man after His own heart to be captain over His people." Samuel then went away to Gibeah, and Saul followed with his little band of only 600 men (1 Sam. xiii. 1–15).

Meanwhile the Philistines overran the country from their headquarters at Michmash, whence three bands of spoilers issued forth. In this extremity an unlooked-for deliverance was effected by God's blessing upon the daring valor of Jonathan. Without the knowledge of his father he planned a surprise of the Philistine camp. He said to his armor-bearer, "Come and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." Climbing with hands and feet, his armor-bearer after him, up the face of the precipice, they fell upon the enemy, and at this first onset killed about twenty men; the rest were seized by a panic, which was increased by an earthquake, and went on striking down each other. The scene was witnessed with amazement by the watchmen in Saul's camp at Gibeah, and, as the noise in the Philistine camp increased, Saul rushed to the pursuit, driving the foe down the pass of Beth-aven. That he might be avenged on his enemies, Saul had adjured a curse upon the man who should stop to taste food until sunset; the people, therefore, were unable, from exhaustion, to make the most of their advantage. As they passed through a wood where the wild bees built their combs in the trees in such numbers that the honey dropped upon the ground, no man dared take any; but Jonathan, in ignorance of his father's rash vow, dipped the end of his staff in a honey-comb, and put it to his mouth. When evening came, the famished people flew upon the spoil and began to eat the cattle with the blood. Saul reproved them for their sin; and building an altar, the first that he had built unto the Lord, he bade the people bring their oxen and slay them there. He then asked counsel of God: but receiving no answer, he said that the man who had committed sin, even though it were Jonathan his son, should surely die. The lot fell upon Jonathan. "What hast thou done?" said Saul. "I did but taste a little honey," he replied. "Thou shalt surely die," Saul answered; and he would have kept his oath, but the people rescued Jonathan (1 Sam. xiv. 33–45).

This engagement was followed by a series of victories over all the other enemies of Israel—Moab, Ammon, Edom, as well as the Philistines. The twofold object was thus attained of giving Israel the promised bounds of their possession and of punishing those na-

tions for their past sins. Saul now received a special commission to execute the vengeance long since denounced on Amalek for their treacherous attack on Israel in the wilderness of Sinai (Deut. xxv. 17–19). "Now go and smite Amalek," Samuel was directed to say to him, "and utterly destroy all that they have, man and woman, infant and suckling, ox and sheep, camel and ass." Saul then gathered together all the forces of Israel, 200,000 infantry besides 10,000 of Judah, at Telaim, on the edge of the southern desert. Having first warned the Kenites, the old allies of the children of Israel, to depart from among the Amalekites, he fell upon the tribe of Amalek, and pursued them with great slaughter from Havilah to Shur, on the frontier of Egypt. Agag, their king, was taken prisoner, but all the rest of the people were put to death. Saul spared all the best of the cattle and all that was valuable, but destroyed all that was vile and refuse. No doubt he intended to have offered some of the cattle in sacrifice to the Lord, but his chief motive in sparing them was to enrich his followers with the spoil. Instead of finishing the destruction of the fugitives, he returned by way of Carmel to the old camp of Gilgal (1 Sam. xv. 1–12).

Then the word of the Lord came to Samuel, saying, "It repenteth me that I have set up Saul to be king, for he hath not performed my commandments." And it grieved Samuel, and he cried unto the Lord all night. Early in the morning he set out to meet Saul: on seeing him, Saul, with affected pleasure, said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." "What meaneth, then," said Samuel, "this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied that the people had spared these for sacrifice while they had destroyed the rest. Samuel interrupted his excuses by bidding him hear the word of the Lord. "When thou wast little in thine own sight, did not the Lord anoint thee king over Israel? Did not the Lord say to thee, Go and utterly destroy the Amalekites? Wherefore, then, didst thou not obey the voice of the Lord?" Saul repeated his excuse, throwing the blame on the people. "The people," he said, "took the spoil to sacrifice to the Lord in Gilgal." But Samuel replied, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? BEHOLD, TO OBEY IS BETTER THAN SACRIFICE, AND TO HEARKEN THAN THE FAT OF RAMS. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." Overwhelmed with remorse, Saul confessed his sin, though still pleading that he had erred from fear of the people. He prayed Samuel to pardon his sin, to turn back with him and join him in worshipping the Lord. Samuel refused. As he turned to depart,

Saul laid hold of his mantle, but only to receive a new sign of his fate. The mantle was rent, and Samuel said, "The Lord hath rent the kingdom of Israel from thee." Saul then prayed that he might be saved from public humiliation, entreating Samuel to honor him before the people by turning again to join in the sacrifices. Samuel consented, but he used the opportunity to inflict the sentence of death on Agag. This was Samuel's last interview with Saul. The king went to his royal residence at Gibeah, and the prophet returned to his house at Ramah, where he mourned for Saul with a prolonged bitterness (1 Sam. xv.).

Samuel was recalled from the indulgence of his grief by a command from the Lord to fill a horn with the consecrated oil laid up in the tabernacle and to go to Bethlehem, where God had chosen a king among the sons of Jesse, the grandson of Boaz and Ruth. "How can I go?" said Samuel. "If Saul hear of it, he will kill me." He was directed to take with him a heifer, and invite Jesse to a sacrifice. His arrival caused much alarm in Bethlehem, but he assured the elders of the town that he came in peace, and bade them and the house of Jesse to sanctify themselves for the sacrifice. When they were come, he appears to have made known his errand. Jesse caused seven of his sons to pass before Samuel; the eighth and youngest, being of small consideration in the family, was tending the sheep. Struck with the noble figure of the eldest son, Samuel said to himself, "Surely the Lord's anointed is before me." He was warned not to judge a second time by so false a standard. "Look not on his countenance or on the height of his stature," said the Lord, "because I have refused him. The Lord seeth not as man seeth. Man looketh on the outward appearance, but the Lord looketh on the heart." In like manner all the rest of the seven were rejected. "The Lord hath not chosen these," said Samuel. "Are all thy children here?" the prophet then asked Jesse. No! there still remained the youngest, who was with the sheep! "Send and fetch him," said Samuel. Soon there entered a youth with reddish or auburn hair and keen bright eyes, his whole aspect pleasant to behold. Then the Lord said to Samuel, "Up and anoint him, for this is he." And there, in the presence of his brethren, Samuel poured the horn of sacred oil upon his head; and having performed this, his last public act, he returned to his house at Ramah. From that day forth the Spirit of the Lord came upon DAVID (the *beloved*), for such was the name of Jesse's youngest son, the new "root" of the princely tribe of Judah, the first true king of Israel, and after Abraham the greatest of the progenitors of Christ (1 Sam. xvi. 1–13).

From various sources of information we gather that David was

of a beautiful though not a commanding person, strong and agile, and endowed with the exquisite organization of the poet and the musician. As the youngest in a large family, he was subject to the scorn of his elder brothers, and his occupation as a shepherd was that usually allotted in the East to women, servants, and dependents, as we see in the cases of Rachel and Zipporah, Jacob and Moses. But these apparent disadvantages became the very life-springs of his manly and devout character. The descent of the Spirit of the Lord upon him was the sign of its departure from Saul: the king began to be depressed with the foresight of his fate, and an evil spirit from the Lord terrified him. His servants persuaded him to try the charms of music, always powerful against melancholy, and thus the way was opened for David's introduction to the court of Saul. The king sent to Bethlehem for David, who was recommended to him as a skillful player upon the harp. Jesse sent his son to the king with a present, and so that harp which has since cheered many a troubled spirit was employed to refresh the soul of Saul and dispel his evil fancies (1 Sam. xvi. 14–23). Saul's crowning act of disobedience was followed by a fresh assault of his enemies. The Philistines gathered together their armies at Ephes-dammim (the *Bounds of Blood*), between Shochoh and Azekah, and Saul and the men of Israel went forth to oppose them. The camps of Philistia and of Israel were pitched upon two opposite heights, separated by the valley of Elah, across which the hosts, in battle-array, confronted one another day after day. Every morning a champion of Gath, named GOLIATH, came forth out of the camp of the Philistines and stalked down into the valley to offer single combat. It has been conjectured that he was one of the giant race of the Rephaim, some of whom took refuge from the Ammonites with the Philistines. His height was six cubits and a span—nearly eight feet. He was armed from head to foot in armor of brass. His spear-head was of iron, and its shaft was like a weaver's beam. Before him marched an armor-bearer carrying his shield. Forty days running he challenged the *servants* of Saul to find a man to meet him, a free-born Philistine, and he proposed that the nation whose champion was defeated should serve the other. His appearance and challenge struck dismay into Saul and all his people.

During this period, David went to the camp on a visit to his brethren. He arrived just at the moment when both armies were drawn up, and the battle-cry was already raised. He instantly ran into the ranks where his brethren stood. As he was talking with them, behold, the Philistine champion Goliath came up and uttered his defiance, and all who stood near fled from him. David, moved

with indignation, asked, "Who is this Philistine that he should defy the armies of the living God?" The men of Israel told him that Saul would give his own daughter to the man who killed him, would enrich him greatly, and make his house free in Israel. Heedless of the taunts of Eliab, his eldest brother, who upbraided him with neglecting "his few sheep in the wilderness," David repeated his question till his words came to the ears of Saul. The king sent for him, when David said, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." With generous anxiety Saul reminded him he was but a youth, and the Philistine a warrior from his youth. David then related how he had slain both a lion and a bear, and pleaded that the Lord, who had delivered him out of the paw of the lion and out of the paw of the bear, would also deliver him out of the hand of the Philistine. "Go, and the Lord be with thee," said Saul. He armed David for the combat in his own armor, and girded him with his own sword; but the young man after the first few steps cast off the armor, as he had not proved it, and betook himself to those shepherds' weapons, for their skill in which his countrymen were famous. Taking his staff and sling in his hand, he stooped down and picked up five smooth stones out of the brook, and, placing them in his pouch, he drew near to the Philistine. On seeing David, he disdained him; and his scorn for the ruddy and handsome youth swelled into rage at the mode of his attack. "Am I a dog," he said, "that thou comest to me with staves? I will give thy flesh unto the fowls of the air, and to the beasts of the field." David answered his threats with the calm certainty of victory. "Thou comest to me," he said, "with a sword, with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Both then advanced, but before his foe came close, David took a stone from his bag and slung it into the forehead of the Philistine, who fell upon his face to the ground. David then rushed in and stood upon him, and drawing the Philistine's own sword from its sheath, he cut off his head. As soon as the Philistines saw that their champion was dead, they fled, and were pursued by Israel with great slaughter as far as Gath and even to the gates of Ekron, whence the victors returned to spoil the camp of their enemies. David's own trophies were the head, the armor, and the sword of the fallen champion. The first he carried to Jerusalem; the second he placed in his own tent (1 Sam. xvii. 20–54).

When Saul saw David go forth to the encounter, he asked Abner whose son the young man was, but Abner could not tell him. Some time had probably elapsed since David had left the court to

feed his father's sheep at Bethlehem. When Abner ushered the youth into the king's presence with the head of the Philistine in his hand, Saul repeated his inquiry of David himself. "I am the son of thy servant Jesse the Bethlehemite," he replied. Saul detained him at his court, and "would let him go no more home to his father's house," while Jonathan his son "loved him as his own soul." David and he made a covenant, which was faithfully observed even when Saul became David's enemy; and, according to the custom in such cases, Jonathan clothed David with his own garments, to his sword and bow and girdle. In this new position, David became distinguished for his prudence. Employed by the king in various important matters, he is repeatedly said "to have behaved himself wisely in all his ways." He needed it all, for Saul's love for him soon began to turn to jealousy. The first occasion for this feeling was given by the songs of the Hebrew women who came out of every city to greet the victors on their return from the war with the Philistines. As they trooped forth with instruments of music, singing and dancing, they cried one to another,

Saul hath slain his thousands,
AND DAVID HIS TEN THOUSANDS.

From that hour Saul viewed David with an evil eye. On the very next day, he twice cast his spear at him as he sat at the royal table, and David escaped only by fleeing from his presence. Saul then removed him from his office about his person, and made him captain over a thousand, but the only result was that David became better known and more beloved by all the people. Saul then began to plot more systematically against his life. He offered to give him his elder daughter Merab, urging him to win the prize by new enterprises, in which he hoped that he might fall by the hand of the Philistines. But when the time fixed for the marriage arrived, he gave her to another. Meanwhile Saul's second daughter Michal had fallen in love with David, and Saul saw therein another opportunity for his destruction. He commanded his servants to tell David secretly that the king desired a dowry which could be procured only by the slaughter of a hundred Philistines, hoping that he would fall by their hand. But David slew two hundred, thus leaving Saul no excuse for breaking his word. He became the king's son-in-law; but Saul only grew more afraid of him, and became his enemy continually. The king no longer concealed his thoughts, but openly told Jonathan and his servants to kill David. Jonathan, however, who delighted much in David, remonstrated with his father, and the result was that David was restored to Saul's favor (1 Sam. xviii. 28–xix. 7).

This reconciliation lasted only for a short time. David's exploits in a new war with the Philistines again provoked the fury of Saul, who nearly pinned him to the wall with his spear for the second time. David fled to his house, round which Saul set a watch during the night, intending to kill him in the morning; but Michal saved her husband's life by letting him down out of a window. David then went to Samuel at Ramah, and dwelt with him at Naioth (*the pastures*). When Saul heard where he was, he sent messengers to take him; but when they drew near and saw the company of prophets prophesying, with Samuel at their head, the Spirit of God fell upon them also, and they prophesied. This was repeated thrice; and at last Saul went himself. No sooner had he reached the well of Sechu, at the foot of the hill of Ramah, than the Spirit of God came upon him also, and he prophesied all the way as he went to Naioth. There he stripped off his clothes, prophesying in like manner before Samuel, and lay down naked all that day and night. Well might this melancholy exhibition give new force to the proverb: "Is Saul also among the prophets?" (1 Sam. xix.).

When David left his refuge at Ramah, he appealed to Jonathan against his father's persecution. "What have I done?" he said. "What is my sin before thy father that he seeketh my life?" The two friends agreed upon a plan whereby Saul's intentions would be tested, and at the same time they renewed their covenant with a remarkable addition, made evidently in anticipation of David's succeeding to the throne—"Thou shalt not cut off thy kindness to my house forever; no, not when the Lord hath cut off the enemies of David every one from the face of the earth." The next day was the feast of the new moon, and instead of taking his place at the king's table, David hid himself in a field near at hand. On the second day Saul's suspicions were aroused, and he demanded of Jonathan the cause of David's absence. Jonathan's reply incensed his father, who taunted him with his friendship for David, told him that his kingdom would never be established as long as David lived, and ordered him to be fetched that he might be slain. When Jonathan remonstrated, Saul hurled his spear at him, and Jonathan left the room in fierce anger. The next morning he went out to the field where David was hiding, and gave him the signal which had been previously agreed upon between them to fly for his life. David then came out from his hiding-place, and, before parting, the friends renewed their covenant, and then separated with passionate embraces and tears. And now David found himself a solitary exile, soon to be hunted "like a partridge on the mountains" (1 Sam. xix.).

He first turned his steps to Nob, where stood the Tabernacle of the Wanderings, round which dwelt a little colony of priests, of which Ahimelech was the chief. By a ready story he threw Ahimelech off his guard, and persuaded him to give him five loaves of the shew-bread which the priests alone might eat. David's next care was to arm himself, and the high-priest gave him the sword of Goliath, which had been laid up behind the ephod. The transaction was witnessed by Doeg, the Edomite, the chief herdsman of Saul, who reported it to the king. In revenge, Saul ordered Doeg to put all the priests to death; he obeyed, and slew on that day eighty-five persons; and Nob, the city of priests, was utterly destroyed, with all its inhabitants. One only of the sons of Ahimelech, named Abiathar, escaped and fled to David. The act of David in eating the shew-bread was a direct violation of the ceremonial law, but it is referred to by our Lord as justified by necessity, and as an illustration of the great principle, "I will have mercy, and not sacrifice" (Matt. xii. 7).

From Nob David fled to Achish, king of Gath, but the Philistines retained so lively a remembrance of his former exploits, that he saved his life only by feigning madness, and Achish dismissed him with contempt. "He was now an outcast from both nations; Israel and Philistia were alike closed against him." He found a refuge in the cave of Adullam—a large cavern in the limestone rocks which border the *Shefelah*, or great maritime plain, not far from Bethlehem. Here he became established as an independent outlaw. Besides his brethren who fled to him from their native city, "every one that was in distress, or in debt, or discontented, gathered themselves unto him," and of this band of outlaws, numbering about four hundred men, David became the captain. He must not be regarded as a rebel against Saul, but as an independent chieftain, making war from his own stronghold against the Philistines.

His next move was to the neighborhood of En-gedi. He had previously placed his father and mother in safety beyond the Jordan with the King of Moab—a people with whom the family were connected through Ruth. At this place he was joined by two separate bands—one a detachment of men from Judah and Benjamin, the other a body of eleven Gadites who swam across the Jordan to his camp. With them came, perhaps, the prophet Gad, who is now first mentioned (1 Sam. xxiii. 1–12).

David had now in his camp not only a prophet, but also in Abiathar the successor to the high-priesthood, and he placed his movements under the guidance of God. Having established himself in Keilah, Saul fancied that he had caught him there as in a trap; but learning from God that the men of Keilah would give him up

David left the city with his little band of 600 men for safety. He moved from one lurking-place to another in the wilderness of Ziph, while Saul was in constant search of him. Under the shade of the forest of Ziph he saw Jonathan for the last time. "Fear not," said Jonathan, "the hand of Saul my father shall not find thee. Thou shalt be king over Israel, and I shall be next unto thee." When they had again renewed their covenant, Jonathan retired to his house, and David remained in the wood. The Ziphites betrayed David's movements to Saul, who left Gibeah in quest of him, tracking his very footsteps, and hunting him like a partridge, over the hills of Judah. David was then driven to seek another refuge in the wilderness of Maon, in the extreme south. Here the pursuit became so hot, that he fled from one side of a hill while Saul was hunting for him on the other. At length Saul was called away to repel an invasion of the Philistines, and David betook himself to the dreary fastnesses of the wilderness of En-gedi, on the western margin of the Dead Sea (1 Sam. xxiii. 13–29).

Having driven back the Philistines, Saul returned with 3000 men to the pursuit of David and his little band, who were now hunted from rock to rock, like the wild goats of that desert. On his way, Saul entered alone into a dark cave, in the innermost recesses of which David and his men lay hid. They urged him to use so favorable an opportunity of destroying his enemy, but he contented himself with simply creeping behind the king and cutting off the skirt of his robe. His heart, however, smote him even for this insult to the Lord's anointed. Following Saul out of the cave, he cried after him, "My Lord, the king," and, bowing down before him, he showed him his skirt as a proof that he had spared his life. He then made a most pathetic appeal to the king's forbearance, protesting that he had done him no wrong. David had called Saul "father," and when he ceased speaking, the king, overcome by remorse, burst into tears, and said, "Is this thy voice, my son David? Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." Acknowledging that David would surely be king, Saul made him swear that he would not then cut off his name and house in Israel. The king then returned home, but David and his men remained in their stronghold (1 Sam. xxiv.).

About this time Samuel died; all Israel joined in lamentation for him, and they buried him at his house at Ramah. David, feeling probably that the last restraint upon Saul's violence was now removed, retired southward to the fastnesses of the wilderness of Paran. Here occurred a very interesting episode in his adventures. There lived at Maon a descendant of Caleb, named Nabal, possess-

ed of great wealth. His flocks of 3000 sheep and 1000 goats fed on the pastures of Carmel, and while David's band was near, they did so in security. At the time of sheep-shearing, David sent ten young men with a friendly greeting to ask Nabal for a present of food. But Nabal contemptuously refused their request. To avenge the insult, David took 400 men with him, vowing the death of every man of Nabal's house. Meanwhile the prudent Abigail, Nabal's wife, without his knowledge sent forward her servants, with asses loaded with provisions, and went herself to meet David just as he emerged from the passes of the hills. David accepted her present, and thanked her for keeping him from shedding blood. Ten days afterwards her husband died. Abigail then found a new husband in David, whose wife Michal had been given by Saul to another, and about the same time he also married Ahinoam of Jezreel (1 Sam. xxv.).

Meanwhile Saul had forgotten the promises he made under the transient impulse of kindness and remorse. David's old enemies, the Ziphites, came to tell the king that he was in the stronghold of Hachilah, east of Jeshimon, and Saul again led his chosen army of 3000 men under Abner in pursuit of him. Once more Saul fell into the power of David, and was magnanimously spared (1 Sam. xxvi. 7–12). The scene of remonstrance, confession, and forgiveness was again repeated. Saul begged David to return to him, promising not to harm him, but David would only trust his life to God. This was their last interview. Despairing of safety while within reach of Saul, David finally resolved to seek shelter among the Philistines. Achish, king of Gath, received him, and assigned for his residence and maintenance the frontier city of Ziklag, expecting David, apparently, to render him service against his own country. But instead of attacking Israel, David fell upon the tribes of the southern desert of Shur, towards the confines of Egypt, and exhibited to Achish their spoil as having been won in the south of Judah. The Philistine king was so thoroughly imposed upon, and had such unlimited confidence in David, that he summoned him to join in a grand attack which he was preparing against Israel, and David sank so low as to boast of the courage he would display (1 Sam. xxvii.).

We must now look back to Saul. Since the death of Samuel and the flight of David, darkness had gathered about his downward path, like clouds around the setting sun. His religious zeal, always rash, as in the vow which so nearly cost the life of Jonathan, was now shown in deeds of sanguinary violence. The day of retribution was come. The host of the Philistines had assembled at the great battle-field of Palestine, the valley of Jezreel, while Saul and

the Israelites were encamped on the hills of Gilboa, a mountain range on the eastern side of the plain. When the king saw the Philistine army, he was panic-struck. Fain would he have inquired of the Lord; but the high-priest Abiathar was a fugitive from his murderous wrath; the chief of the prophets was in the camp of David, and God gave him no answer, "neither by dreams, nor by Urim, nor by prophets." In his extremity he resorted to a woman that had a familiar spirit, and dwelt at Endor, on the north side of the little Hermon. The slope of the mountain on which the place stands is hollowed into caves, one of which may well have been the scene of the incantation of the witch. Thither Saul proceeded by night and in disguise, with only two attendants, and desired her to bring up from the dead the person whom he should name. "Bring me up Samuel," he said. Then the woman saw (or professed to see) the form of Samuel—an old man covered with a mantle—rising from the earth; and, uttering a loud cry, she charged Saul with having deceived her, for she now knew him to be the king. In reply to his inquiries she described the apparition, and Saul recognized Samuel, and bowed his face to the ground. "Why hast thou disquieted me to bring me up?" said Samuel. "God is departed from me," replied Saul. The Lord hath rent the kingdom out of thine hand, said Samuel, and given it to David, because thou disobeyedst Him in sparing the Amalekites. The prophet then foretold the king's defeat by the Philistines, and added that on the morrow Saul and his sons should be with him among the dead. Then Saul fell prostrate upon the earth, and fainted away with fear and exhaustion, for he had fasted all the day and night. The same night he returned to the camp (1 Sam. xxviii.). The woman was no doubt an impostor, but her jugglerics seem to have been overruled by God in a way as surprising to herself as to the other witnesses of the scene.

The ensuing day sealed the fate of the king. In the battle with the Philistines, Saul and his army were driven up the slopes and over the crest of Mount Gilboa with immense loss. His three sons, Jonathan, Abinadab, and Melchishua, were slain, and the king himself was mortally wounded by the Philistine archers. Disabled from flight, he begged his armor-bearer to draw his sword and slay him. On his refusal, Saul fell upon his own sword and died, and his armor-bearer did likewise. The remains of Saul and of his sons were treated with great indignities by the Philistines, and were finally carried by the men of Jabesh-gilead to Jabesh, and burnt. Long afterwards the ashes were removed by David to the sepulchre of Kish at Zelah (1 Sam. xxxi.).

The third day after the battle, David received at Ziklag tidings

of Saul's overthrow. An Amalekite arrived with his clothes rent and earth upon his head, and said that he had escaped out of the camp of Israel, and had been an eye-witness of Saul's death. He told of the hot pursuit, and added that he had dealt the last fatal blow to the king. The crown and armlet, which Saul used to wear in battle, he produced and gave to David. The news was received with unfeigned grief and consternation by David and all the men that were with him. They rent their clothes, and mourned, and wept, and fasted till the evening. Then David sent for the Amalekite, and asking how he had dared to put forth his hand to slay the Lord's anointed, he caused him to be put to death as guilty by his own confession. Finally he took his harp, and poured forth a lamentation over Saul and Jonathan, which is the finest as well as the most ancient of all dirges. A less generous heart, and one less devoted to duty, might have been content with the tribute of affection to his friend Jonathan, and have left the memory of his unjust master to perish in silence. But the poem has verified in every succeeding age its own most beautiful and touching words:

> "Saul and Jonathan were lovely and pleasant in their lives,
> And *in their death they were not divided.*"

The mourner depicts the joy of the Philistines over "the mighty who were fallen," in strains which have ever since become proverbial:

> "Tell it not in Gath,
> Publish it not in the streets of Askelon;
> Lest the daughters of the Philistines rejoice,
> Lest the daughters of the uncircumcised triumph."

But the grand outburst of love and grief is reserved for Jonathan:

> "O Jonathan, thou wast slain in thy high places.
> I am distressed for thee, my brother Jonathan:
> Very pleasant hast thou been unto me:
> Thy love to me was wonderful,
> Passing the love of women.
> How are the mighty fallen,
> And the weapons of war perished."—(2 Sam. i.)

This noble utterance of grief forms a fit conclusion to the second period of David's own life as well as to the fatal experiment undertaken by the Israelites and Saul of establishing a kingdom on the principles of self-will, and after the model of the nations around, in place of the royalty of Jehovah.

Rabbah, the chief city of the Ammonites.

CHAPTER XI.

THE REIGN OF DAVID.—B.C. 1056–1015.

AFTER the battle of Gilboa, the country west of Jordan was overrun by the Philistines, while the surviving members of the house of Saul took refuge on the east. David, at the command of God, removed, with his band and all his family, from Ziklag to Hebron, the ancient sacred city of the tribe of Judah. Here the men of Judah anointed him king over their tribe. He was now thirty years old. Seven years and a half elapsed, however, before he was fully recognized as king of all Israel. Abner set up Ish-bosheth, the eldest surviving son of Saul, as king, and he reigned for two years nominally over all the other tribes: his residence was at Mahanaim, east of Jordan. A civil war ensued, which was only ended by the death of Abner and that of Ish-bosheth. It went on long without any decisive result: at length Abner made overtures to

David, and went in person to Hebron, with a guard of only twenty men, to represent to him the feelings of Israel and Benjamin. Having been welcomed and feasted by David, he promised to gather all Israel to his standard and went away in peace. But both his journey and his scheme were doomed to a sad miscarriage (2 Sam. iii. 6–21).

Hardly had Abner departed from Hebron, when Joab returned from an expedition. On hearing of what had happened, he charged the king with dismissing an enemy who had come only as a spy, and, without David's knowledge, he sent messages after Abner, and brought him back to Hebron under pretense of further conference. Drawing him aside under the gateway of the city to speak with him quietly, Joab smote Abner under the fifth rib so that he died. This treacherous revenge was taken by Joab and Abishai because Abner, about five years before, had most unwillingly and in fair fight slain their brother, Asahel (2 Sam. ii. 18–23).

When David heard it, he called God to witness that he and his kingdom were guiltless forever of Abner's blood, and he imprecated a terrible curse upon Joab and his house. Abner was buried at Hebron. David himself followed the bier, and rent his clothes and girded himself with sackcloth, and wept at the grave of Abner. Joab was obliged to join in the universal mourning; but it was not yet possible for David to dispense with the services of his fierce and cruel nephews. He said to his servants: "I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me" (2 Sam. iii. 39; comp. xix. 22, and 1 Chron. ii. 16). Ish-bosheth, left helpless by the loss of Abner, was soon afterwards slain by two of his captains as he was lying on his bed. They carried his head to David at Hebron, only to meet the fate of the messenger of Saul's death (2 Sam. iv.).

All the tribes of Israel then came to David at Hebron, recognizing him as their brother, recalling his leadership in the time of Saul, and acknowledging that God had appointed him to be their captain. So they anointed him king of Israel at Hebron. David was now at the head of a powerful army, composed of the best warriors of all the tribes, numbering about 337,000 men besides the whole tribe of Issachar. He resolved to remove the seat of government from the remote Hebron nearer to the centre of the country. His choice fell upon JERUSALEM, the strong city of the Jebusites, situated upon a rocky height, 2600 feet above the level of the sea. It consisted of an upper and a lower town; the latter was taken by the men of Judah in the time of Joshua, but the upper city defied their attacks. David now advanced against the place; as before, the lower city was immediately taken—and, as before, the citadel

held out. The king then proclaimed to his host that the first man who would scale the rocky side of the fortress and kill a Jebusite should be made chief captain of his army. Joab's superior agility gained him the day, and the citadel—the fastness of ZION—was taken (1046 B.C.). It is the first time that that memorable name appears in the history. In this capital David's power became thoroughly established, and he built a palace there with the help of workmen sent by Hiram, king of Tyre. But already there was "a worm in the bud," which afterwards blighted all David's happiness. Disregarding the express command of Moses (Deut. xvii. 14–17), he took to himself numerous wives, by whom he had many sons and daughters. He stopped short, however, of the fatal step afterwards taken by Solomon of multiplying to himself wives from heathen nations so as to turn his heart away from God, but the miseries he suffered in his family show most clearly the evils inseparably connected with polygamy.

A twofold work had been given to David to perform; to establish the worship of God in the place which He had chosen for his abode, and to extend the kingdom of Israel to the bounds promised to their fathers. The former object was delayed by war. The Philistines would not give up their long domination over Israel without an effort, but David gained two victories over them, and routed them in the first engagement, burning their idols which had been left on the field of battle. He then had the opportunity which he had long desired for the removal of the ark from Kirjath-jearim. Since its restoration by the Philistines (page 137), this symbol of God's presence had been left there under the care of Abinadab and his family. Thither David went, with 30,000 chosen men, to fetch the ark, and set it upon a new cart, which was driven by Uzzah and Ahio, the two sons of Abinadab. But its progress to Jerusalem suffered a melancholy interruption. As the procession reached the threshing-floor of Nachon, the oxen shook the cart, and Uzzah took hold of the ark. His rashness was punished by instant death. David was afraid to make any further progress at that time, and the ark was carried aside to the house of Obed-edom the Gittite. There it remained three months, and brought to the family of this Philistine a blessing like that which had long crowned the house of Abinadab (2 Sam. vi. 1–11).

Meanwhile David prepared for its final transport to Jerusalem, with a care suitable to the awful lesson he had received; he set up a new tent for it in the city of David, instead of removing the old tabernacle, and intrusted the duty of carrying it to the Levites alone. They bore it on their shoulders, after the manner prescribed by Moses (Numb. vii. 9). Escorted by David and his

chosen warriors, with the elders of Israel, the procession started with every sign of joy. When the Levites had taken six steps in safety, the procession halted, while David sacrificed seven bullocks and seven rams. He then took his place before the ark without his royal robes, clothed only in the linen ephod of the priestly order, and danced with all his might, playing upon the harp as he led the way up to the hill of Zion, amidst the songs of the Levites, the joyful shouts of all the people, and the noise of music. Having placed the ark in the tabernacle he had prepared, and having offered burnt-offerings and peace-offerings, he blessed the people in the name of the Lord (2 Sam. vi. 12–18).

In both these ceremonials a prominent feature was the singing the praises of Jehovah to the music of various instruments. On the first removal of the ark, we are told that "David and all Israel played before the Lord on all manner of instruments made of fir-wood, on harps, psalteries, timbrels, cymbals, and trumpets" (2 Sam. vi. 5). On the second occasion David made a complete arrangement of the musical service, placing it under the direction of Zadok and Abiathar the priests, and appointing the Levites for its performance, with ASAPH at their head. The first Book of Chronicles describes the order of this "Service of Song," and preserves the "Psalm of Thanksgiving" which David composed upon this occasion (1 Chron. xvi.). Equal care was taken by David that the whole order of divine worship should be carried out according to the law of Moses. Asaph and his brethren were appointed to minister in the daily service before the ark: the office of chief door-keeper was committed to Obed-edom, in whose house the ark had rested. Zadok and the priests were charged with the daily and other sacrifices at the old tabernacle, which remained at Gibeon (1 Chron. xvi. 37–43).

David's zeal for the house of God was still fulfilled only in part. His new city was blessed with the symbol of God's presence, but the ark itself had no worthy abode. As he sat in his new palace, he was troubled by the thought which has so often since lighted up the lamp of sacrifice, "See now, I dwell in a house of cedars, but the ark of the covenant of the Lord dwelleth under curtains." He uttered his feelings to the prophet Nathan, to whom the word of God came the same night, directing him to tell the king that the great work of building a temple for the Lord was reserved for one of his sons, whose kingdom should be established forever, and who should build the house of God in the place chosen by Himself. This prediction, referring first to Solomon, is expressed in terms that could only be perfectly fulfilled in the Messiah. It is clear that David understood it so, from the wonderful prayer which he

poured out before God in thanksgiving for the honor put upon him (1 Chron. xvii.).

His own throne and the service of God's sanctuary being thus established, David advanced to the final conquest of the enemies of Israel. He invaded and subdued the Philistines, and thus secured to the Israelites their promised boundary on the south-west, the river of Egypt. Turning to the eastern frontier, he put two-thirds of the Moabites to death, and reduced the other third to tribute. He then advanced to the conquest of the promised boundary on the north-east, "the great river Euphrates." Two SYRIAN kingdoms lay between him and his purpose. That of ZOBAH was then governed by Hadadezer, whom he defeated. The Syrians of Damascus, coming to the help of Hadadezer, were also conquered, and that fairest and oldest of the cities of the world was made tributary to David. These victories led to an alliance with Toi, king of HAMATH (the Cœle-Syria of the Greeks), which, together with the old friendship of Hiram, king of Tyre, secured the northern frontier. David then returned to Jerusalem laden with rich spoils, all of which he dedicated for the service of the future temple (1 Chron. xviii.).

The long conflict of Edom with his brother Israel was now decided for a time. A great victory was gained over the Edomites by Abishai, in which they lost 18,000 men. This was followed up by an invasion under Joab, who in six months almost exterminated the male population. These victories carried the southern frontier of Israel to the eastern head of the Red Sea. The bounds of the Promised Land were now almost entirely occupied, but these extended limits were preserved only during the reigns of David and Solomon, a period of about sixty years. For that time the state was no longer a petty monarchy, as in the reign of Saul, but it was truly one of the great Oriental monarchies. Thus "David reigned over all Israel, and executed judgment and justice among all his people." Having no further fear of rivalry from the house of Saul, he was anxious to find an opportunity of performing his covenant with Jonathan. Sending for Mephibosheth, the lame son of Jonathan, he restored to him all the land of Saul and his family, and gave him a place at the royal table, like his own sons. The land was now visited with a famine for three years, "for Saul and his bloody house, because he slew the Gibeonites;" and its expiation introduces the touching story of Rizpah (2 Sam. xxi. 1–14).

This first period of David's reign is marked by another great success in war over the Ammonites and Syrians (2 Sam. x.). In the following year Joab again took the field, and overthrew the children of Ammon, and besieged them in Rabbah, their chief city. David, however, remained at Jerusalem. It was at this time that

he yielded to a terrible temptation, which imbittered the rest of his life, and which, as the prophet declared at the time, has ever since "given great occasion to the enemies of the Lord to blaspheme." One evening, as he was walking upon the roof of his lofty palace of cedar, he saw a beautiful woman in her bath, and became at once enamored. On inquiry he found that she was BATH-SHEBA, the wife of one of his "thirty mighty men," Uriah the Hittite, who was then absent at the siege of Rabbah under Joab. He sent for the woman and seduced her. After a vain attempt to conceal his guilt, he added treacherous murder to his adultery. Having sent for Uriah back, he dispatched a letter by him to Joab, ordering his general to set Uriah in the forefront of the battle, that he might be smitten and die. In the attack upon the city, Uriah fell, in happy ignorance of his sovereign's guilt and of his own wrongs. After the customary mourning for her husband, Bath-sheba was taken to the house of David and became his wife, and soon afterwards bore him a son (2 Sam. xi.).

But now another voice is heard: "*The thing that David had done displeased the Lord.*" He sent to the king the prophet Nathan, who opened his mission with the parable of a rich man who spared his own abundant flocks and herds, and seized for the traveller who had come to him a poor man's little ewe lamb, his darling and his children's pet. David's natural sense of justice made him his own judge. "As the Lord liveth," he said, "the man that hath done this thing shall surely die." "THOU ART THE MAN," replied Nathan. Then the prophet pronounced the sentence of the King of kings on him who had just been sentencing the unknown culprit. He was told that, as his sword had broken up the house of Uriah, so the sword should never depart from his house, that evil should be raised up against him out of his own house, and that his wives should be taken from him and given to his neighbor. But David was also told that, while his sin had been secret, its punishment should be "before all Israel and before the sun." Then follow the few simple words of repentance and forgiveness: "And David said unto Nathan, 'I have sinned against the Lord.' And Nathan said unto David, 'The Lord also hath put away thy sin; thou shalt not die.'" How David gave expression to the bitterness of his anguish and of his repentance, we may read in the fifty-first Psalm. Therein he appears as the type of the sinning, suffering, repenting, and forgiven man, who has ever since found in that one psalm the perfect utterance of his deepest feelings.

But even the "godly sorrow which worketh repentance unto life" does not avert the temporal consequences of sin, whether in the form of its natural fruits or of special judgments. And so Na-

than not only does not recall the woes denounced on David's house, but he goes on to declare a special punishment for his sin. "The child that is born unto thee shall surely die." No sooner had Nathan gone home than God struck the new-born child with a mortal sickness, and on the seventh day it died. As a pledge of pardon, God comforted him by the birth of another son which Bath-sheba bare to him; he was named SOLOMON (i. e., "*the peaceful one*"), in memory of the *peace* which was then established. He became the successor of David and the progenitor of the Messiah, of whose kingdom as "the Prince of Peace" his peaceful reign was a conspicuous type.

The glory of the first period of David's reign is overshadowed by that great sin, the punishment of which was to render its second part so disastrous. The woes denounced on David's house now began to be fulfilled. Amnon, the king's eldest son, became violently enamored of his half-sister Tamar, and dishonored her. Absalom, her brother, waited in silence an opportunity for revenge. It came at the end of two years, when Amnon was slain at a feast by Absalom's servants. The young prince fled to his grandfather, and remained with him at Geshur three years. At the request of Joab, the king allowed him to return to his own house, but refused to see him. Absalom dwelt for two years at Jerusalem, gaining favors with the people by his handsome person. At the end of that time Joab interceded with the king, who received his son and gave him the kiss of peace. As his hopes of sharing his father's throne did not seem likely to be fulfilled, he now began to prepare for rebellion. When the plot was ripe, he obtained leave from the king to go to Hebron, the ancient sanctuary of his tribe, to pay a vow which he had made at Geshur in case he should return to Jerusalem. Ahitophel, David's most able counsellor, went with him and joined the conspiracy, and the hearts of the men of Israel went with Absalom (2 Sam. xv. 1–13).

When the king heard of it, he at once resolved to fly from Jerusalem. Early in the morning he went forth by the eastern gate with all his household and a crowd of people. Crossing the brook Kidron, they went over the Mount of Olives to Jericho and the wilderness, "while all the country wept with a loud voice." In the valley he was joined by Zadok and Abiathar, with the Levites bringing with them the ark of God. With self-renouncing reverence, David refused to have the ark removed for his sake from the sanctuary where he had fixed its abode, and so he sent them back. The weeping troop then went up the Mount of Olives with their heads covered, the king himself walking barefoot. As he reached the top, word was brought to him that Ahithophel was among the

conspirators. Here David was met by his other counsellor and chosen friend, Hushai the Archite, his garments rent and earth upon his head. The king, however, bade him return into the city and offer his services to Absalom, in order to defeat the counsel of Ahithophel (2 Sam. xv. 16–37).

As David passed by Bahurim, Shimei, a member of the house of Saul, came out of that village, and hurled stones at him and his servants, cursing him as the bloody murderer of Saul's house. The king let him curse on, as the messenger of the curse of God, a submission which seems to express the voice of David's conscience for the murder of Uriah. "It may be," he said, "that the Lord will look upon my tears, and will requite me good for his cursing this day." At the close of the day the king reached the Jordan and rested at its fords, where he had appointed to wait for the priests (2 Sam. xvi. 5–14).

The day had been a busy one at Jerusalem. Absalom had no sooner entered the city than, by the advice of Ahithophel, he perpetrated the outrage which had been foretold by the prophet Nathan, with the view of making the breach between himself and his father an irreparable one. Ahithophel's next advice was that the king should be pursued while weary and dispirited, and he undertook to go after him and put him to death. His counsel was defeated by the consummate art of Hushai, whose advice was approved of by Absalom and all the men of Israel. "For the Lord had appointed to defeat the good counsel of Ahithophel to the intent that He might bring evil upon Absalom." Ahithophel was so mortified at the rejection of his advice that he saddled his ass and went home to his native city, where he hanged himself. At midnight David received the warning of Absalom's intended pursuit, which the priests in Jerusalem sent him by their sons; and he crossed the Jordan with all his people before the morning, and took up his abode at Mahanaim (2 Sam. xvii.).

Absalom, having assumed the royal state, and having been solemnly anointed as king, crossed the river in pursuit of his father, and pitched his tent in Mount Gilead. David prepared for the attack by dividing his forces into three bodies, which he placed severally under the command of Joab, of Abishai, Joab's brother, and of Ittai of Gath. Yielding to the entreaties of the people, the king himself remained at Mahanaim, to hold out the city in case of a defeat. But he was chiefly solicitous for the safety of his rebellious son. "Deal gently for my sake with the young man, even with Absalom," was his charge to his captains. The armies met in the forest of Ephraim, in Mount Gilead, and the untrained hosts of Absalom were overthrown with a slaughter of 20,000 men As

he fled from the enemy, the mule on which he rode carried him beneath the spreading branches of a great oak, and left him hanging by the luxuriant hair which formed his pride. The first soldier who came up spared his life, because of the king's command, and went to tell Joab. But the unscrupulous chief hurried to the spot and thrust three javelins into Absalom's heart while his ten armor-bearers joined in dispatching him. Joab then took down the body and cast it into a pit, over which the people raised a great heap of stones as a mark of execration. David was sitting in the gateway of Mahanaim waiting for tidings of the battle, when the watchman on the tower above announced first one and then a second runner. To each the king put the eager question, "Is the young man Absalom safe?" From the second he received for answer, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man." Then the father's heart gave way. "The king was much moved, and went up to the chamber over the gate and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. xviii.).

The king's grief turned the victory into mourning, and the people stole back into the city, like men who flee from battle. David shut himself up, covering his face and repeating the same mournful cry. Joab roused him from his grief, and upbraided him lamenting for his enemies instead of encouraging his friends, who would soon be driven away by his neglect. Most of the Israelites had already dispersed to their tents, but they returned when David seated himself at the gate of the city. Confusion for a time prevailed among the tribes; but at length the tribe of Judah was gained over to David's cause; they invited him to return, and went to Gilgal to meet him, to conduct him over Jordan. With the men of Judah came a thousand Benjamites under Shimei. Next came Mephibosheth, whose supposed ingratitude was noticed only by a gentle rebuke. The most affecting incident of the day was the farewell of Barzillai, the wealthy Gileadite, who had supplied David's wants while he was at Mahanaim. He contented himself with escorting the king a little beyond the Jordan, and left his son Chimham to receive the favors which he himself was too old to enjoy (2 Sam. xix. 1–40).

The joy of the king's return was disturbed by the angry jealousy of the rest of Israel against Judah for bringing him back without first consulting them. A rebellion broke out in the tribe of Benjamin, which was terminated by the capture and death of Sheba, its head. Thus ended the second period of David's reign. The work which was properly his own was now done. The third and

closing part of his reign was occupied in preparing for the glories of the *earthly* kingdom of Israel under his successor. These three periods were stamped each with a great external calamity: *three years of famine* to avenge the cruelties of Saul; *three months of flight* before rebellious Absalom, and now *three days of pestilence*, an appropriate punishment for the offense that called it down.

Exulting in the greatness of his kingdom, David was moved by pride to number the people from Dan to Beersheba. The business was intrusted to Joab and the captains of the host, who remonstrated with the king, but in vain. At the end of nine months and twenty days, they returned to Jerusalem, having gone through the land and found that there were 800,000 men of war in Israel and 500,000 in Judah. But immediately after the work was finished, David's conscience smote him. Early the very next morning the word of the Lord came to the prophet Gad, who was directed to say to him, "Thus saith the Lord, I offer thee three things: Shall seven years of famine come unto thee in thy land? Wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days of pestilence in thy land?" Of these modes of reducing the number of his people, David chose the last, saying, "Let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man." The pestilence raged for the appointed time, and 70,000 of the people died from Dan to Beersheba. The angel that destroyed the people stayed his hand, at the intercession of David, at the *threshing-floor of* ARAUNAH, the Jebusite. There David built an altar to the Lord, and offered burnt-offerings and peace-offerings, and the plague ceased (2 Sam. xxiv.).

This altar first distinctly marked the sacred spot which God had long promised to choose for his abode. The hill received the name of *Moriah* ("vision") from the appearance of God to David, first as the destroying angel, and then by the sign of fire (2 Chron. iii. 1). David now commenced his preparations for building the house of the Lord. But the work itself was destined to another hand. To his son SOLOMON, now designated as his successor, he gave the charge to build a house for Jehovah, God of Israel. His eldest surviving son, Adonijah, endeavored to usurp the sceptre, and gained over Joab and Abiathar, but his rebellion was soon suppressed. David then gathered all the people to an assembly, in which he gave a solemn charge to them and their new king, to whom also he delivered patterns for the house of God and the materials he had collected for the building. These were greatly increased by the free-will offerings of the princes and of the people. After David had offered thanksgiving and prayer for Solomon, all the people

feasted together, and Solomon was inaugurated into his kingdom for the second time, while Zadok was publicly anointed as high-priest (1 Chron. xxix.). The new king was established in prosperity and in favor with the people before his father's death.

David's last act was to send for Solomon, and renew the charge to him to keep the statutes of the Lord his God, as written in the law of Moses, that so he might prosper in all his deeds. After a reign of forty years, seven in Hebron and thirty-three at Jerusalem, "he died in a good old age, full of days, riches, and honor; and Solomon his son reigned in his stead." He was buried "in the city of David." His tomb became the general sepulchre of the kings of Judah, and was known in the latest times of the Jewish people (1 Kings ii. 10, 11).

No character of the Old Testament can at all be compared with that of David. In the incidents of his life he comes before us as the shepherd, the soldier, the poet, the statesman, the priest, the prophet, the king; uniting together, in the romantic friend, the chivalrous leader, the devoted father, the diverse elements of passion, tenderness, generosity, fierceness. His character represents the Jewish people just as they were passing from the lofty virtues of the older system on to the fuller civilization of the later. In a sense more than figurative, he is the type and prophecy of Jesus Christ. Christ is not called the son of Abraham or of Moses, but he was truly "the son of David."

To his own people his was the name most dearly cherished after their first ancestor, Abraham. Too sacred to be appropriated, it was never given to any one else in the Jewish history. His Psalms have been the source of consolation and instruction beyond any other part of the Hebrew Scriptures. No other part of the Old Testament comes so near the spirit of the New. The difficulties which attend on his character are valuable as proofs of the impartiality of Scripture in recording them. Its dark features manifest a union of natural power and human weakness. The inner secret of his life—the temptations, the remorse, the often-baffled, never-ending struggle—is the truest emblem ever given us of man's moral progress and spiritual warfare here below.

Meanwhile the highest eulogy passed on the best of his successors is that they followed his example, or, as is once emphatically said, "he walked in the first ways of his father David" (2 Chron. xvii. 3; xxix. 2; xxxiv. 2).

Tomb of Darius near Persepolis (showing the probable form of the upper story of the Temple.)

CHAPTER XII.

THE REIGN OF SOLOMON.—B.C. 1015-975.

THE reign of Solomon marks at once the climax of the Hebrew state and an epoch in its chronology, which may be called the Millennium before the advent of "David's greater son." The accession of Solomon as sole king is fixed on good grounds to the year B.C. 1015, when he was 18 years old. He reigned 40 years, or more precisely 39½ years; the sum of his own reign and his father's being 80 years. Though he had been already solemnly crowned, and the people had sworn allegiance to him, the death of his father was the signal for attempts to shake his throne. The request of Adonijah, through the intercession of Bath-sheba, for the hand of David's widow, Abishag, was justly viewed by Solomon as the first step in a new conspiracy of the prince with Abiathar and Joab. So he sent

Benaiah to put Adonijah to death, and deposed Abiathar from the high-priesthood. Joab flew for sanctuary to the tabernacle, and caught hold of the horns of the altar: but even there the hand of Benaiah avenged upon him the blood of Abner and Amasa.

The king put Benaiah in his place as captain of the guard, and Zadok in the room of Abiathar. Thus the high-priesthood returned from the house of Ithamar to that of Eleazar, according to the word of God to Eli. Shimei was ordered by Solomon to remain in Jerusalem, and three years later his departure from the city was punished with death, according to the king's express warning (1 Kings ii. 13-46). After this Solomon enjoyed, till the latter years of his reign, the profound peace which was symbolized by his name.

His father's conquests had carried his dominions to the borders named in the promise to Abraham, "from the river of Egypt to the great river, the river Euphrates." The subjection of Edom gave him the ports of Eziongeber and Elath, on the eastern arm of the Red Sea (*Gulf of Akabah*); and his alliance with Tyre at once gave him security in the north and a share in the commerce of Phœnicia. Thus powerful by land and sea, the kingdom of Israel was in truth not only one of the great Eastern monarchies, but at this time the greatest of them all.[1] Egypt was glad to accept the alliance which Solomon sought; and the city of Gezer, which came to him as the dowry of Pharaoh's daughter, gave him the command of the Philistine plain, the ancient highway between Egypt and Assyria (1 Kings iii. 1; ix. 15, 17: comp. iv. 21). But this alliance with Egypt, in violation of an old divine command, brought the king's first temptation to idolatry.

Meanwhile, "Solomon loved Jehovah, walking in the statutes of David his father;" but the "high places" were still used for worship. The chief of these was the hill of Gibeon, where stood the tabernacle and the altar of burnt-offering; and it was after a great sacrifice there that God appeared to Solomon in a dream, and asked him what He should give him. The king, confessing himself to be but a little child in comparison of the great work committed to him in governing and judging the people, asked for the wisdom and knowledge that might fit him for the office—"an understanding heart to judge thy people, to discern between good and bad." His aspirations, if not for the highest spiritual excellence, were for practical sagacity and usefulness to his subjects, not for long life, riches, and victory for himself; and, because he had not selfishly asked these things, they were freely granted to him, in addition to the

[1] For the condition of Egypt and Assyria at this time, see the "Smaller Ancient History of the East," chaps. xi. and xx.

gift he had chosen. Their possession was soon proved by the famous "Judgment of Solomon" between the two mothers of a dead and a living child (1 Kings iii.).

The Oriental magnificence of Solomon's court, where he sat on his throne of ivory and gold, with the state officers whose functions are described in the Book of Kings, was supported by levies throughout the land, and by the tribute of the subject kingdoms, from Tiphsah (Thapsacus), on the Euphrates, to Azzah (Gaza), on the frontier towards Egypt. Judah and Israel vastly increased in numbers, dwelt safely all his days, "every man under his vine and under his fig-tree, eating and drinking and making merry." But all this prosperity was transcended by the king's wisdom and "largeness of heart," and knowledge in all the learning of his age. He gave equal attention to the lessons of practical morals and to the facts of natural science. "He spake 3000 proverbs," of which the "Book of Proverbs" contains the choicest, "and his songs were a thousand and five;" and in "The Song of Songs, which is Solomon's," as well as in the 45th Psalm, we probably have some pictures drawn from his personal beauty and gracious bearing. All people and kings of the earth came to receive from his own lips the wisdom of which they had heard (1 Kings iv.; 2 Chron. i.). The king was meanwhile occupied with three great works—the building of the house of God, of his own house, and of the wall of Jerusalem. For the "*house of God*" (less properly known by the Roman name of *temple*) David had collected superabundant materials from his people, and had secured the aid of Hiram, king of Tyre. That faithful ally sent an embassy to congratulate Solomon on his accession, and arrangements were made between them for the work. Cedars and fir-trees from Lebanon, squared and fitted where they were felled, were floated round to Joppa, and thence carried to Jerusalem. Solomon supplied provisions both for Hiram's servants and his own; and he enlisted laborers from the remnant of the subject nations living throughout the land, whom David had reduced to a condition like that of the Gibeonites under Joshua. Besides these, he raised a levy of 30,000 men out of all Israel, each relay of 10,000 working for a month at hewing timber in Lebanon, as well as the huge stones for the foundations, some of which are still seen in their place. Such was the care taken in preparing and fitting the materials, that no sound of axe or hammer was heard in the house during the whole time that it was in building (1 Kings v., vi. 7; and 2 Chron. ii.).

Hiram supplied Solomon with a chief architect, a namesake of his own; for *both* names are spelled indifferently *Hiram* or *Huram*. He was the son of a widow of Naphthali or Dan, and his father

had been a Tyrian artist; and art was then hereditary. Besides *design* in all its branches, he wrought specially in metal; and the masterpieces of his art were the two pillars of cast brass, called *Jachin* and *Boaz*, 18 cubits high, with capitals of 5 cubits more,[2] adorned with lily-work and pomegranates, which stood on each side of the porch, in front of the holy place. The *site* of the house was that pointed out by God and prepared by David, on MOUNT MORIAH, where the plague had stayed at the threshing-floor of Araunah the Jebusite. The area inclosed by the outer walls formed a square of about 600 feet; but the sanctuary itself was comparatively small, as it was intended only for the ministrations of the priests, the congregation of the people assembling in the courts. Chambers were built about the sanctuary for the abode of the priests and attendants, and for the keeping of treasures and stores.

In other respects the temple followed the model of the tabernacle, of which it was the exact double in its chief dimensions, being 80 cubits in length, 40 in width, and 20 in height. The *porch* was ten cubits deep; the *holy place* was 40 cubits long by 20 wide; the *Holy of Holies* was a cube of 20 feet internally. The places of the two vails of the tabernacle were occupied by partitions, in which were folding-doors. The chief sacred objects were the same. Above the ark new cherubim were made; but the ark itself was unaltered, and contained nothing but the two Tables of the Law, the old covenant of God with His people. The golden candlestick and table of shew-bread were replaced by seven candlesticks and ten tables. The richly carved linings of both chambers were overlaid with gold. The court was doubtless also doubled in its dimensions, so as to be 100 cubits from north to south, and 200 from east to west. Part of it around the sanctuary was separately inclosed, forming the *court of the priests*. In the *outer court* for the people the *altar of burnt-offering* was wholly of brass, much larger and of a more elaborate form than that of Moses; and the *brazen laver* for the ablutions of the priests was replaced by a *molten sea*, as it was called from its vast size, also of brass, borne by twelve oxen, three looking to each quarter of the heavens. The temple had upper chambers. (See *Vignette.*)

Having completed his preparations, Solomon began to build the temple in the fourth year of his reign, the 480th from the Exodus, on the second day of the second month of the sacred year (near the end of April, B.C. 1012). It was completed in seven years and a half, in the eighth month (October to November) of his eleventh year (B.C. 1005). The time chosen for its dedication was the Feast of Tabernacles, in the seventh month of the sacred year:

[2] The "sacred cubit" was either 20 or 24 inches.

when the people, having done the labors of the field and gathered in the vintage, assembled at Jerusalem to keep the most joyous feast of the year. At the moment when the priests, who had performed the daily service, came out from within the vail, and the Levites burst forth in chorus praising Jehovah, "For he is good: for His mercy endureth forever," God gave the sign of His coming to take possession of His house; a cloud filled the house, "so that the priests could not stand to minister because of the cloud; for the GLORY OF JEHOVAH HAD FILLED THE HOUSE OF JEHOVAH." As that sacred cloud spread through the open doors over the sanctuary, the voice of Solomon was heard, recognizing the presence of God, who had said that He would dwell in the thick darkness, and for whom he had now built a habitation forever. Then, from the great platform of brass, which he had raised in the midst of the court, the king followed up his blessing of the people with that sublime Prayer of Dedication, which is the prophecy of their whole history, and of God's chastisement of their sins, even to the captivity. An answer was given by the fire which came down from heaven, as on the first altar of burnt offering, and consumed the sacrifices, while the Shekinah again filled the house. The king and people's sacrifices of 22,000 oxen and 120,000 sheep were attended by a feast of fourteen days, seven for the Feast of Tabernacles and seven for the dedication; and Solomon sent the people home "glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Solomon, and to Israel his people" (1 Kings vi.–viii.; 2 Chron. iii.–vii.).

Four years more were occupied in the completion of the king's "own house," and of his other great works at Jerusalem. His palace contained, round the great court, the great hall of state, called "the house of the Forest of Lebanon," from its four rows of cedar pillars; the "hall" or "porch of judgment;" and a "porch of pillars," the usual place of audience, in front of the private palace. It stood below the platform of the temple, to which Solomon constructed a subterranean passage, 250 feet long by 42 feet wide, the remains of which may still be traced. A separate palace was built for his Egyptian queen, the daughter of Pharaoh. He had also a summer palace in Lebanon, and gardens at Etham, like the "paradises" of the Eastern kings. To these works were added aqueducts to supply the city, and the repair of the walls of Zion and of the fort of Millo. These last works were under the superintendence of Jeroboam, the son of Nebat (1 Kings vii. 1–12; ix. 15, 24). On the completion of all these buildings, God appeared a second time to Solomon in a vision of the night, and renewed the covenant He had made with him at Gibeon, as if to warn him

against his ensuing declension (1 Kings ix. 1–9; 2 Chron. vii. 12–22).

These great works at Jerusalem, and the establishment of the temple service in the course prescribed by David, occupied the first half of Solomon's reign (B.C. 1015–996); the second half was begun with magnificent works in other parts of his dominions, and great enterprises of foreign commerce. Hiram's discontent at the reward of his services by the gift of twenty cities on the coast of Galilee, which he called *Cabul*, that is, "dirt," did not impair his alliance with Solomon. The navies of the two kings were united in distant voyages; partly to the western parts of the Mediterranean, which were vaguely described by the name of *Tarshish;* and partly from the two ports of the Red Sea to the shores of Arabia, and possibly of India. The latter navy traded chiefly to *Ophir*.[3] The fleets returned every three years, bringing gold, silver, ivory, and precious stones, the rare wood of the *almug* (or *algum*) trees, apes, and peacocks. In a beautiful *oasis* of the Syrian desert, Solomon built *Tadmor* (afterwards famous as *Palmyra*), on a great commercial route to the Euphrates. On the north, he made a new conquest, the only one recorded in his reign, of Hamath-Zobah, in the valley of the Orontes; and here he built several of his "store-cities," or dépôts for commerce. With Egypt he carried on a great trade in linen-yarn, and imported chariots for his own use and for his subject kings. His grandeur reached its climax when the Queen of Sheba (probably *El-Yemen*) came from the distant south to see his glory and to try his wisdom with hard questions, and confessed that "the half had not been told her" (1 Kings ix.; 2 Chron. ix.).

The faults which clouded his latter years are summed up in Milton's allusion to the altars set up

> "By that uxorious king, whose heart, though large,
> Beguiled by fair idolatresses, fell
> To idols foul."

His 700 wives and 300 concubines, taken from all the surrounding nations with whom God had expressly forbidden intermarriage, seduced him to set up sanctuaries for their gods, chiefly on the Mount of Olives, the southern summit of which was hence called the Mount of Offense. The punishment of these sins was already preparing in another train of evils arising from the costly and despotic rule which laid grievous burdens on his subjects, and from the external weakness which began to visit his luxury and advancing age. For the third time God spoke to him; but now to tell him

[3] *Ophir* was probably in Arabia, either contiguous to Sabæa, or situated on some point of the southern or eastern coasts of Arabia.

that his kingdom was forfeited, though for David's sake the judgment was postponed to his son's time, and one tribe should still be left to him (1 Kings xi. 1–13).

Meanwhile adversaries began to show themselves; and Egypt, the crown of which had passed to the warlike dynasty of *Sheshonk* or *Shishak* (the 22d Dynasty), became a focus of plots against Solomon. First, HADAD, prince of Edom, who had escaped to Egypt from the massacre of Joab, returned to his land, and began a harassing war with Israel. Next, REZON, who after David's defeat of Hadadezer, the Syrian king of Zobah, had gathered a band of outlaws, and maintained himself against the whole power of Solomon, succeeded in founding the great rival kingdom of Damascus. Above all, JEROBOAM, the son of Nebat, an Ephraimite of Zereda, and "a mighty man of valor," was plainly designated by the prophet Ahijah as the future king of the ten tribes of Israel, which had always shown a jealousy of Judah. The matter reached the ears of Solomon, who sought the life of Jeroboam; but the latter fled to Egypt, and remained there with Shishak till the death of Solomon (1 Kings xi. 14–40).

Amidst such beginnings of impending trouble, Solomon approached the end of his course. The history says nothing of his repentance; but we have, in the Book of *Ecclesiastes*, a review of the whole experience of his life, based on the fear of God. It gives the experience of a man who has tasted every form of pleasure, and pronounces all to end in disappointment; and from this restless search after every new excitement, the royal preacher comes back to this simple result—that true life consists in the discharge of duty from religious motives: "Fear God, and keep his commandments; for this is the whole [life] of man" (Eccles. xii. 13).

Solomon died at Jerusalem, in the 40th year of his reign, and was buried in the royal sepulchre in the City of David. The history of his reign was written by the prophets Nathan and Ahijah, by Iddo the seer in his "Visions against Jeroboam," and in the "Book of the Acts of Solomon." The first three works probably formed the basis of the narrative in the *First Book of Kings;* while the substance of the last is preserved in epitome in the *Second Book of Chronicles* (1 Kings xi. 41–43; 2 Chron. ix. 29–31)

Sebustiyeh, the ancient Samaria, from the E.N.E.

Behind the city are the mountains of Ephraim, verging on the Plain of Sharon. The Mediterranean Sea is in the farthest distance.

CHAPTER XIII.

THE KINGDOMS OF JUDAH AND ISRAEL—TO THE REIGNS OF JEHOSHAPHAT AND AHAB.—B.C. 975–892.

VERY shortly after the death of Solomon, the prophecy of Ahijah was fulfilled; his kingdom was rent in twain, and the parts, both greatly weakened by the disruption, formed the separate kingdoms of JUDAH and ISRAEL. The northern kingdom included ten tribes, about two-thirds of the population, and, with the region east of Jordan, more than the same proportion of the land, and that much the best in quality. But the powerful tribe of Judah retained the capital, with the accumulated treasures of Solomon; and all the moral and religious elements of greatness were on the side of the southern kingdom. From the first, the blot of rebellion clung to the cause of Israel; for the divine selection of Jeroboam to punish Solomon did not justify his revolt. He was indeed assured

that obedience to God's law would be rewarded by the permanence of his kingdom; but his very first acts cut off Israel from the worship of Jehovah. His example was followed by his successors, of whom, with scarcely an exception, we read, "he did evil in the sight of Jehovah, and walked *in the way of Jeroboam*, who made Israel to sin." His *religious* revolt drove all the priests and Levites to Jerusalem, where the tribe of Judah was preserved from defection expressly to maintain God's worship at its chosen seat. With the line of David remained the promise of the kingdom, leading up to the Messiah; and in that line the crown was handed down, generally from father to son; while Israel presents a succession of murders and usurpations. In the whole period of 255 years, from the disruption to the captivity of Israel, twelve kings of Judah occupy the same space as nineteen kings of Israel; and the moral superiority of the former was still more conspicuous. The two kingdoms were equally distinguished in their final fate. The sentence of captivity was executed upon Israel about 130 years sooner than on Judah; and, while the Ten Tribes never returned to their land, and only a scattered remnant of them shared the restoration of Judah, the latter became once more a small but powerful nation, not free from the faults of their fathers, but worshipping God with a purity and serving Him with an heroic zeal unequalled since the days of Joshua, and preparing for the restoration of the true spiritual kingdom under the last great Son of David.

The part of the history thus reviewed, down to the Captivity at Babylon, may be marked out into three great periods: I. From the disruption to the simultaneous deaths of the kings of Judah and Israel by the hand of Jehu, in B.C. 884; II. To the captivity of Israel by Shalmaneser (or rather Sargon), in B.C. 721; III. The remaining history of Judah, down to the Captivity of Babylon, in B.C. 586. We return to the thread of the history from the death of Solomon.

I. REHOBOAM ("*Enlarger of the People*," B.C. 975–958)[1] was the only known son of Solomon, by Naamah, an Ammonite princess, and was 41 years old at his accession. The old jealousy between Judah and the other tribes broke out at once, when the tribes were convened at Shechem to settle the new kingdom; and JEROBOAM was sent for out of Egypt by the malcontents. Their demand for a redress of the grievances they had suffered under Solomon was supported by the late king's old counsellors; but Rehoboam, taking counsel with the young men that had grown up with him, replied,

[1] Both to aid the memory, and for the sake of distinction, the kings are *numbered* from the division of the monarchy, those of Judah with Roman, those of Israel with Arabic, numerals.

"My little finger shall be thicker than my father's loins; my father chastised you with whips, but I will chastise you with scorpions." Then Ephraim and all Israel raised again the old cry of Sheba, disclaiming all inheritance in David, "To your tents, O Israel! Now see to thine own house, David." Adoram, the chief officer of the tribune, being sent to appease the tumult, was stoned to death; Rehoboam only escaped by fleeing in his chariot to Jerusalem; and Jeroboam was proclaimed king over all Israel at Shechem (1 Kings xii. 1–20; 2 Chron. x.).

Besides Judah, Benjamin adhered to Rehoboam. This tribe had long been subordinate to Judah, whose ascendency was confirmed when David took Jerusalem, which lay within the bounds of Benjamin, from the Jebusites. The united forces of these two tribes, amounting to 180,000 men of war, were called out by Rehoboam to quell the revolt. The prophet Shemaiah forbade this attempt to oppose the will of God; but a state of war lasted for sixty years. Rehoboam fortified the chief cities of Judah and Benjamin, and placed his sons in command of them. The kingdom also embraced the lots of Dan (in the south) and of Simeon (which had been taken out of Judah), and even a part of Ephraim, besides holding Edom as a subject state as far as the Red Sea. It was strengthened by the priests and Levites whom Jeroboam drove away, and by the pious Israelites who came to worship at Jerusalem; but Rehoboam was corrupted, like his father, by his numerous harem; and both king and people fell into idolatry and vice (1 Kings xii. 21–24; 2 Chron. xi.).

The punishment came at once, in their invasion and conquest, by Shishak (Sheshonk I.), in the fifth year of Rehoboam (B.C. 972–1). This Pharaoh spoiled the temple and the king's palace, and made Judah a tributary kingdom, "that they may know the difference"—said the Lord by Shemaiah—"between my service and the service of the kingdoms of the countries."[2] Such a state of vassalage left the subject kingdom great freedom so long as the tribute was paid; and we are not surprised at reading next that, after the king humbled himself before God, "things went well in Judah; and Rehoboam strengthened himself in Jerusalem," during the twelve years left to him. He reigned seventeen years in all, and was buried in the city of David (1 Kings xiv. 21–31; 2 Chron. xii.).

II. ABIJAH,[3] the son of Rehoboam and Maachah, the daughter

[2] Respecting this conquest, and the mention of *Yuda Melchi*, "The Royal City of Judah," in the great sculptures of Sheshonk at Karnak, which forms one of the chief points of contact between Scripture History and the records of the Egyptian monuments, see the "Smaller Ancient History," chap. xi.

[3] The name signifies "will of Jehovah," or "he whose father is Jehovah;" the form *Abijam* in "Kings" is probably erroneous.

of Absalom, succeeded his father in the 18th year of Jeroboam, and reigned three years (B.C. 958–956).[4] He gained a great victory over Israel at Zemaraim, in Mount Ephraim. "He walked in all the sins of his father," and especially imitated his polygamy; but "for David's sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him." How great a light and glory that son was to Judah will presently appear; meanwhile we return to the northern kingdom (1 Kings xv. 1–8; 2 Chron. xiii.).

1. JEROBOAM I. (i. e., "*whose people is many*"), the son of Nebat, reigned over Israel twenty-two years (B.C. 975–954). He fortified Shechem and Penuel, west and east of Jordan, but fixed his own residence at the beautiful town of Tirzah. The ten tribes which adhered to him are probably to be reckoned by taking Joseph (Ephraim and Manasseh) as *one*, and excluding Levi and Judah. The secession of Benjamin still left the number *ten*, by counting Ephraim and Manasseh separately. Dan remained in the number, in virtue of its possessions in the North. Simeon was actually included in the kingdom of Judah; but the tribe seems to have sunk into such insignificance as to be numbered among the ten only by a sort of negative computation. Beyond the old limits of Palestine, Moab was attached to Israel; and Ammon would naturally preserve its family alliance with Rehoboam, to whom, as we have seen, Edom was also subject; but a common interest soon prompted these tribes to union against both the kingdoms. As for the allies and tributaries of Solomon in Phœnicia and Syria, though now cut off from Judah, they are not at all likely to have submitted to the King of Israel. We hear of no further connection with Phœnicia, Cœle-Syria, and the Lebanon; and we soon find the Syrian kingdom of Damascus, whose rise we have already noticed, a most formidable enemy of Israel.

It was Jeroboam's policy to make the separation of the kingdoms irrevocable by a complete religious schism, and to give his people places of worship without their going up to Jerusalem. Resorting to the form of idolatry which he had witnessed in Egypt, and following the example of Aaron, whose very words he used (comp. 1 Kings xii. 28 with Exod. xxxii. 4, 8).

[4] The regnal years (in Eastern annals generally) are usually given in such a manner as to include *incomplete* years; just as we commonly say that George III., who came to the throne in October, 1760, and died in January, 1820, reigned 60 years. Hence to compute the dates B.C. by *adding reign to reign* will often mislead. Thus George IV. reigned 10 years and nearly a half; call it 11, and add to 1820, and we get 1831 for the accession of William IV. instead of June, 1830. In the Hebrew annals the correction is usually supplied, as we are told *in what year* of each king of Israel each king of Judah came to the throne, and *vice versa*.

"The rebel king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazed ox."

He set up two golden calves, the symbols of the Heliopolitan deity Mnevis, in the ancient sanctuaries of Dan and Bethel, at the northern and southern extremities of his kingdom. At the latter the king imitated the dedication of the temple, but "in a month which he had *devised of his own heart*;" and he appointed priests "from the lowest of the people," in place of the Levites.

In the very midst of the ceremony, a man of God, sent by the word of Jehovah out of Judah, confronted Jeroboam at his altar, on which he prophesied that a son of David, named Josiah, should one day offer the bones of the idolatrous priests who sacrificed upon it; and he added a sign, that the altar should be rent and the ashes on it poured out upon the ground. The enraged king called on his guards to seize the prophet, and put out his own hand to lay hold of him; but the hand was withered and fell helpless, and an earthquake rent the altar. On the prophet's prayer, entreated by the king, his hand was restored, and he begged the man of God to accept his hospitality and a reward; which he refused, and departed by another way, as he had been commanded. How he yielded to an aged brother prophet the consent he had refused the king, how he was slain by a lion for his disobedience and buried by the old prophet, who entreated that his bones might be laid beside him, to preserve them from the fate denounced on the idol priests, is one of the most beautiful episodes of Scripture familiar to our earliest recollections. Another such is the sickness and death of the king's son, Abijah, the only one of his house "in whom there was found some good thing towards Jehovah, the God of Israel," and the fearful prophecy of Ahijah, to whom the wife of Jeroboam resorted in disguise, to pray for the child's life. The same prophet who had designated Jeroboam to the kingdom, though now blind, at the first sound of the queen's feet upon the threshold, addressed her by name, and, recounting all the sins of Jeroboam, foretold the speedy extinction of his race, and the coming captivity of Israel. Jeroboam died soon after his son (1 Kings xii. 25–33; xiii.; xiv. 1–20).

v 2. NADAB (B.C. 954–3), the remaining son of Jeroboam, succeeded his father in the second year of Asa, king of Judah, and was murdered in the next year, with all his father's house, by Baasha, his captain of the host; thus fulfilling the prophecy of Ahijah (1 Kings xv. 25–31). With the extinction of the first dynasty, the crown of Israel passed from the tribe of Ephraim to that of Issachar; but the second dynasty also lasted for only two generations.

3. Baasha, the son of Ahijah, became the third king of Israel in the third year of Asa, king of Judah, and reigned at Tirzah four-and-twenty years (B.C. 953–930). His entire addiction to the sins of Jeroboam brought upon his house the same fate as theirs, which was denounced upon him by the prophet Jehu, the son of Hanani. His constant wars with Asa were inflamed by the continual desertion of pious Israelites to Jerusalem. In the 13th year of his reign, his attempt to prevent this, by fortifying Ramah on the frontier, first brought Israel into conflict with the Syrian kingdom of Damascus. *Ben-hadad I.* invaded Galilee at the call of Asa, and so drew off Baasha from Ramah, the fortifications of which were demolished by the Jews. Baasha returned to Tirzah, where he died and was buried in the 26th year of Asa (1 Kings xv. 32–xvi. 7; and xv. 16–21).

4. His son Elah reigned for only parts of two years (B.C. 930–929), and was killed at Tirzah, in a state of intoxication, with all his house, by Zimri, a captain of his chariots; and thus the second dynasty of Israel became extinct (1 Kings xvi. 8–10).

5. Zimri enjoyed his usurpation only seven days. Being besieged in Tirzah by Omri, and the whole army which he had commanded, and which had proclaimed him king, Zimri burnt the palace over his head. But another competitor, *Tibni*, was only defeated and killed after a civil war of four years (B.C. 929–925).

6. The twelve years of Omri are to be dated from the death of Elah (B.C. 929–918); his full recognition being placed in the 31st year of Asa (B.C. 925). The civil war is included in the six years which he spent at Tirzah; and then he abandoned that residence, and built the new and long-famous capital of Samaria (in Hebrew *Shomerôn*) (1 Kings xvi. 15–28). Here he founded a dynasty which lasted for three generations and four kings, but which equally surpassed all that had gone before in wickedness, so that "the statutes of Omri" became a by-word for a course opposed to the law of Jehovah (Micah vi. 16). Of the particular events of Omri's reign, we are only able to infer from a subsequent allusion that the Syrian king of Damascus, Ben-hadad I., continued the war with Israel, and forced his own terms on Omri, who consented to receive a resident envoy in his new capital of Samaria (1 Kings xx. 34). Israel was fast losing the power of an independent state; but the kingdom was still adorned with much wealth and luxury, when Omri left it to his son Ahab, in the thirty-eighth year of Asa, king of Judah, to whose long reign we now return.

III. Asa, the third king of Judah, succeeded his father, Abijah, in the twentieth year of Jeroboam I., king of Israel, and reigned for the long period of forty-one years (B.C. 956–916). His name, which

signifies *curing* or *physician*, was significant of his work. Himself a worthy son of David, and having "his heart perfect with Jehovah all his days," he reformed the religious and moral abuses of the three preceding reigns. He destroyed the idols, and cut down and burnt the *Asherah*, which his mother had set up, and strewed its ashes on the brook Kidron. Still, however, the old hill-sanctuaries were retained as places of worship. He repaired Shishak's plunder of the temple by rich offerings of gold and silver, in addition to those dedicated by his father, probably in the early part of his reign, but since transferred to the heathen shrines. The commerce established by Solomon with Arabia and the East, and with the silver-producing regions of Western Europe, must have continued to flourish.

He used the ten years' peace, secured by his father's great victory over Jeroboam, to fortify his cities anew and to raise a numerous army (2 Chron. xiv. 1-8).[5] With this force he encountered and routed "Zerah the Cushite" (*Ethiopian*), who had invaded Judah at the head of half a million of men. The invader is thought to have been a king of Egypt; and, at all events, Asa seems to have thrown off the tributary yoke imposed by Shishak on Rehoboam. The joy of this victory was used by the prophet Azariah as the occasion for summoning king and people to the great religious reformation, which Asa accomplished in his 15th year (B.C. 942).

The attendance of worshippers from Ephraim, Manasseh, and other tribes at this great convocation, led to the attack of Baasha upon Ramah; when Asa not only called in the heathen king of Syria, but purchased his help with the treasures of the temple. His want of faith was reproved by the seer Hanani, the father of that Jehu who prophesied also both to Baasha and Jehoshaphat. Hanani was imprisoned by Asa in his rage, and others of the people were oppressed for the same cause. The king's conduct is to be attributed partly to unbroken prosperity and partly to the irritation of pain, for in his last years he suffered from the gout. Asa sank under the disease in the forty-first year of his reign, having been contemporary with all the first seven kings of Israel. His body was laid in a bed of spices, in a sepulchre he had prepared for himself in the City of David, and precious odors were burnt for him in great abundance, as was the custom at the funerals of worthy kings (1 Kings xv. 9-24; 2 Chron. xiv. 15).

IV. JEHOSHAPHAT, the fourth king of Judah, was the son of Asa and Azubah. At the age of thirty-five he succeeded his father, in the fourth year of Ahab, king of Israel, and reigned at Jerusalem

[5] The numbers—580,000, of whom 300,000 were men of Judah, and 280,000 Benjamite archers—seem to be exaggerated, like others in this part of the Hebrew text.

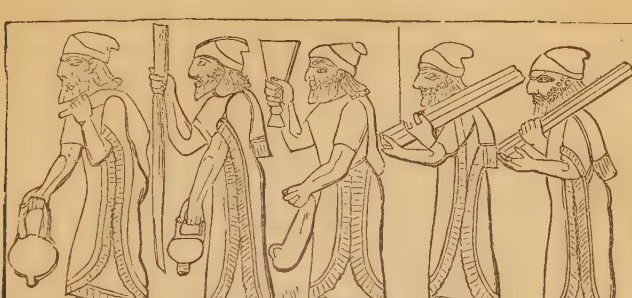
twenty-five years (B.C. 916–892). He followed his father's piety, and possessed an energy which makes him the most like David of all the other kings of Judah. He raised the kingdom to the highest point that it had reached since the disruption; but his unhappy alliance with Ahab went far to neutralize all his excellences, and brought ruin upon his successors. In the third year of his reign, he gave a commission to his chief princes, in conjunction with certain Levites and priests, to teach the people and to read the book of the Law in all the cities of Judah. His piety was rewarded with prosperity. He had peace with all the surrounding nations. Even the Philistines paid him tribute, and the Arabians brought the immense flocks of rams and goats which David had described in the 72d Psalm. He continued to fortify and garrison the cities; at Jerusalem he had a band of captains, like those of David; and under their command was a greater army than had yet been raised. His power had become too great for the king of Israel to hope for success in a new war; and the growing strength of the Syrian kingdom of Damascus may have prompted the disastrous alliance which was now formed between Jehoshaphat and Ahab, and which requires us to look back to the history of Israel (1 Kings xxii. 41–46; 2 Chron. xvii.).

It will be convenient, however, to anticipate the sequel of Jehoshaphat's reign, further details of which have to be related in the history of the house of Ahab. The lesson taught by his narrow escape from the battle of Ramoth-gilead, and enforced by the prophet Jehu, caused him to address himself with renewed zeal to the work of reformation. He went in person through his kingdom, from Beer-sheba to Mount Ephraim, reclaiming the people to the God of their fathers. He appointed judges in all the fortified cities, and in Jerusalem he established a court of priests and Levites and heads of houses, for the final decision of all cases relating to the law of Jehovah. At the head of the latter he set the high-priest, Amariah, for all religious causes, and Zebadiah, son of Ishmael, the prince of Judah, for matters relating to the king. To both he gave a charge worthy of his name, which signifies the "judgment of Jehovah" (2 Chron. xix.).

Meanwhile the disaster of Ramoth-gilead encouraged the old enemies on the eastern frontier. The Moabites, the Ammonites, with the people of Mount Seir, and the tribes of the neighboring desert, threw off the yoke which they had borne since the time of David. We read of two campaigns, the first against Jehoshaphat by a league of all these tribes, and the second against Jehoram, king of Israel, and Jehoshaphat as his ally, by the king of Moab, who was the vassal of Israel, as Ammon and Edom were of Judah.

In the first, the vast hordes of the enemy were encamped at Engedi, on the west side of the Dead Sea; when, amidst the people gathered at a great fast before the Temple, a Levite, Jahaziel, was inspired to proclaim a victory, in which their part should be only to "Stand and see the salvation of Jehovah." On the next day they reached the field only to see it strewn with dead bodies; for, confused by the ambuscades they had set for the men of Judah, the different nations had fallen upon each other: the men of Moab and Ammon, having first cut to pieces the people of Mount Seir, had turned to mutual slaughter. The terror of this event secured peace to Judah for the rest of Jehoshaphat's reign (2 Chron. xx. 1–31). The campaign in which he aided Jehoram against Moab had a very similar issue (see next chapter). He attempted to renew the commerce of Solomon in the Red Sea; but his fleet was wrecked at Ezion-geber, as a punishment for his alliance with Ahaziah in the enterprise. He died at the age of 60, and was buried in the City of David, leaving his kingdom to his unworthy son, Jehoram (B.C. 892), whom he had associated with him in the kingdom about four years before (1 Kings xxii. 41–50; 2 Chron. xx. 32–xxi.).

Sitting Statue of Shalmaneser I. (the king who mentions Ahab and Jehu), in the British Museum.



Israelites bringing tribute to Shalmaneser. (Nimrud Obelisk.)

CHAPTER XIV.

THE HOUSE OF AHAB, AND THE CONTEMPORARY KINGS OF JUDAH.—FIRST CONTACT WITH ASSYRIA.—ELIJAH AND ELISHA.—B.C. 918–878.

7. AHAB (properly *Achab*), the seventh king of Israel, and the second of the dynasty of Omri, succeeded his father in the thirty-eighth year of Asa, and reigned twenty-two years at Samaria (B.C. 918-897). His name has attained an evil eminence in the world's history. His fate was decided by his marriage with JEZEBEL, the daughter of Ethbaal, king of the Zidonians. The very name of this prince (the *Man of Baal*) suggests the consequences of the alliance. In place of the worship of Jeroboam's calves, which, monstrous idols as they were, yet professed to be symbols of Jehovah, the service of Baal was established throughout Israel. Ahab built him a temple and an altar at Samaria, and made a grove for the impure orgies of Ashtoreth. There was a great college of Baal's priests, or prophets, who numbered 450, besides 400 prophets of the groves; and all these were maintained at Jezebel's table. By her orders, the prophets of Jehovah were put to death, except a hundred, who were hid and fed in a cave by Obadiah, the governor of Ahab's house. The people followed the apostasy of the court, till it was an unexpected consolation for the great prophet, who was sent, in this darkest night of Israel's declension, to hear that Jehovah had 7000 left in Israel, whose knees had not bowed to Baal, nor their lips kissed him (1 Kings xvi. 29–34).

It was about the tenth year of Ahab's reign that ELIJAH,[1] the TISHBITE, suddenly appeared before the king to declare, as the word of Jehovah, confirmed by an awful oath, that there should not be dew nor rain in the land for some years, but at his word; and we learn from the New Testament that his own earnest *prayer* had obtained this sign of his mission (James v. 17, 18). That mission was to arouse Israel from the lowest depths of their declension to repentance and amendment of life, and to the hope of the promise made to their fathers. Thus Elijah was the type of John the Baptist; and both were marked by an outward aspect and mode of life suited to their message. Sprung from the rude pastoral race of Gilead beyond Jordan, Elijah's only clothing was a girdle of skin round his loins, and the "mantle" or cape of sheepskin, the descent of which upon Elisha has passed into a proverb (1 Kings xvii. 1).

Elijah meets us in the sacred narrative with a suddenness as startling as the first appearance of John the Baptist in the wilderness of Judea. After the simple announcement of his message, he is dismissed to his retreat from the vengeance which Jezebel took upon all the other prophets of Jehovah. In a hollow (such as the Arabs call a *wady*) watered by the brook *Cherith*, he was fed by ravens with bread and flesh, morning and evening, till the brook dried up. He was then sent, not to any of the secret worshippers in Israel, nor to any city of Judah (lest perhaps he should appear to be a partisan of the rival kingdom), but to the heathen city of Zarephath, belonging to Zidon. Here, amidst the famine, the poor widow's last handful of meal and last drop of oil were miraculously replenished; and her self-sacrificing faith was rewarded by the recall of her only son to life at the prophet's prayer (1 Kings xvii.; Obad. 20; Luke iv. 25, 26).

In the third year of his residence at Zarephath, and when the drought had lasted three years and six months in all, God bade Elijah to show himself to Ahab, and promised to send rain upon the earth. The thrilling story of that meeting, and of the contest that ensued upon Mount Carmel, between the solitary servant of Jehovah on the one side and the 450 priests of Baal on the other, ending with the cry of all the people, as they saw the fire descend upon Elijah's sacrifice—"JEHOVAH, HE IS THE GOD! JEHOVAH, HE IS THE GOD!"—can only be read in the words of Scripture. After the

[1] His name, in Hebrew *Eli-jahu*, is, in all probability, significant of the truth which he brought Israel to confess—"Jehovah is my God." The Greek form, *Elias*, is used in our version of the New Testament. (Matt. xi. 14; xvi. 14; xvii. 3, 11, 12; xxvii. 47, 49; Mark vi. 15; ix. 4, 12, 13; xv. 35, 36; Luke i. 17; ix. 8, 30, 54; John i. 21; James v. 17.

prophets of Baal had been slain to a man at the brook Kishon, according to the law against idolaters, Elijah retired to the top of Carmel, to agonize in prayer for the fulfillment of the remaining sign; till the little cloud, like a man's hand, rising out of the sea, brought on the cataracts of rain amidst which the prophet ran before the king's chariot to Jezreel, a distance of 16 miles (1 Kings xviii.). And, lest the reader of that sublime chapter should suppose that the power and dignity of Elijah place his triumph over evil beyond our imitation, the Apostle James has pointed the lesson: "The *effectual fervent prayer* of a righteous man *availeth much.* Elias was a man *subject to like passions as we are* (of the same moral nature as ourselves); and he *prayed earnestly* that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James v. 17, 18).

Neither the blessings restored, with the magical suddenness of that climate, to the parched fields and famished people, nor the signal witness redoubled from heaven by fire and water, could release Ahab from the bondage of his heart and soul to Jezebel, whose only thought was of vengeance for her slaughtered prophets. Elijah had to fly again the whole length of both kingdoms to Beersheba, and thence the Spirit of God urged him forward to the Desert of Sinai, where his sojourn of forty days and nights, without food, repeated that of Moses in the same mount, and typified that of Jesus in the wilderness of Judea. No words but those of Scripture can describe the revelation of God's glory to the prophet, followed by the "still small voice" which sent him back, with revived courage, to discharge the remainder of his mission. He was commanded to prepare for three great changes in the state of Israel, by anointing Hazael as the future king of Syria, in place of Ben-hadad; Jehu, the son of Nimshi, as king of Israel, in place of Ahab's house; and Elisha, the son of Shaphat, to be prophet in succession to himself. These three were to follow each other in the destruction of the worshippers of Baal (1 Kings xix. 1–18).

Elisha's native place was at Abel-meholah (the *meadow of the dance*), in the valley of the Jordan, near its junction with the plain of Jezreel. He was ploughing with twelve yoke of oxen, himself guiding the twelfth, when Elijah arrived on his way up the valley towards Damascus, and, without saying a word, cast his prophet's mantle upon Elisha, as if claiming him for a son. Elisha, with a heart prepared by God, only begged to give his father and mother a parting embrace, and Elijah consented, in words implying a keen feeling of Elisha's separation from the ties of affection. Elisha celebrated the sacrifice of himself by offering the yoke of oxen with

which he had been ploughing, and made a parting feast for the people of the village. He then followed Elijah and became "his servant," for such was the relation between a prophet and his nearest comrade, as afterwards in the case of Elisha and Gehazi. These events form the first period of Elijah's course, and he disappears from the scene for a considerable time (1 Kings xix. 19–21).

Meanwhile Ahab was engaged in two great wars with Syria. In the first, Ben-hadad II., with thirty-two confederate kings, besieged Samaria; and the king at first complied with his demands. But, when required to give up his wives and children, Ahab took courage to reply, "Let not him that girdeth on (his armor) boast himself as he that putteth it off." A prophet of the Lord promised him the victory, and his little force surprised and utterly routed the vast army of Ben-hadad, who was contemptuously carousing in his tent. The war was renewed in the next year, when Ben-hadad, persuaded by his servants to fight in the low country, as "the gods of Israel were gods of the hills," received a still more signal overthrow from a force as inferior as before. He now threw himself on the mercy of Ahab, who was content with Ben-hadad's promise to give back the towns which his father had taken from Omri, and to receive a resident envoy of Israel in Damascus. For thus sparing his heathen enemy, a prophet warned Ahab, by an ingenious apologue, that God would take his life for the life of Ben-hadad (1 Kings xx.).

In connection with the alliance between Ben-hadad and Ahab, we have *the first mention of the kingdom of Israel in the newly deciphered records of Assyria*. Shalmaneser II., who is known as "the Black-Obelisk King"—from a monument which we have presently to mention—has left records of his wars with Syria, both under Ben-hadad and Hazael; and, among the allies of the former, AHAB is named as sending 10,000 men and 200 chariots. The agreement is made the more striking from the mention of him as "Ahab of *Jezreel*," a name connected with his greatest crimes and with the final tragedy of his house.[2]

Jezreel (now *Zerin*) was the favorite residence of Ahab, remarkable alike for its strength and for the beauty of its prospect over the valley of Esdraelon. But that prospect was marred by the sight of a vineyard, whose owner, Naboth, would not yield it to the king either in exchange for a better or for money. The infamous conspiracy of Jezebel, who induced the elders of Israel to condemn Naboth to be stoned, on the evidence of forsworn witnesses, was rebuked by the reappearance of Elijah. At the very moment when the king arose to take possession of the vineyard, God sent the prophet to meet him there; and the king's conscience betrayed itself in

[2] See the "Smaller Ancient History," chap. xxii.

the cry, "Hast thou found me, O mine enemy?" "I have found thee," answered Elijah; and he went on to mark the scene of this last crime as that of God's judgment for all his sins; "in the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine." Jezebel's fate was to be still more terrible; the dogs would eat her under the walls of Jezreel; and the whole house of Ahab should be exterminated, and their flesh given to the dogs and vultures. This was Elijah's last mission to Ahab; and he does not appear again till the next reign. For once, Ahab repented and humbled himself with fasting and sackcloth; and God postponed the full execution of the sentence till after his death (1 Kings xxi.). Both this denunciation and that of the former prophet were fulfilled in a new war with Syria. Ben-hadad seems to have withheld the cities he had promised to restore; and Ahab seized the occasion of a visit from Jehoshaphat to propose a joint expedition for the recovery of Ramoth-gilead. The pious king of Judah proposed to consult the word of Jehovah; and, while Ahab's four hundred prophets promised an easy victory, one only, *Micaiah*, whom he hated as a prophet of evil, vainly warned him of his coming death by a vision of Israel as a flock without a shepherd. Still his words led Ahab to disguise himself in the battle, and Jehoshaphat narrowly escaped the fate which Ben-hadad had commanded his chariots to make sure for the king of Israel. But that fate was directed by a higher will: "a certain man drew a bow at a venture," and the arrow found out a joint in the disguised king's armor. He was supported in his chariot, while the battle raged, till sunset, and then he died. At his fall, the cry went through the host, "Every man to his city and to his country." His body was brought to Samaria, and there buried, but not till the words spoken by Elijah at Naboth's vineyard were fulfilled. For as his chariot was washed out at the pool of Samaria, the dogs licked up the blood of Ahab. He was succeeded by his son Ahaziah (1 Kings xx. 1–40; 2 Chron. xviii.).

8. Ahaziah, the son of Ahab and Jezebel, whose vices he inherited, began to reign at Samaria in the 17th year of Jehoshaphat, and died in the following year (B.C. 897–896). His mortal illness, from a fall through the lattice of his palace, was the occasion of Elijah's last appearance. The prophet met the messengers whom the king had sent to consult Baal-zebub ("Lord of the Fly"), the god of Ekron; and denounced their master's death, because he had inquired of an idol, as if there were not a god in Israel. In their description of him as "a hairy man, girt with a girdle of leather about the loins," Ahaziah at once recognized Elijah the Tishbite, and sent to seize the prophet. Two captains of fifties, with their bands, were destroyed in succession by the fire which the prophet called

down from heaven; but a third implored the mercy of Elijah, who went with him and repeated his message of death to the king himself. As he had predicted, Ahaziah never rose again from his bed, but died, leaving his kingdom to his brother Jehoram (2 Kings i.).

It is at this point that the sacred narrative places the *Translation of Elijah*, and the descent of his prophetic mantle upon ELISHA, with the miracles by which the latter proved that his parting prayer for *a double portion of his master's spirit* was granted. These are among the minute and impressive narratives that must be read, and read only, in the very words of Scripture. The spot whence Elijah went up to heaven was beyond the Jordan, opposite to Jericho; and it was on his way back from that city to Bethel that Elisha cursed the mocking children, forty-two of whom were forthwith devoured by two she-bears out of the wood that overhung the rocky pass. There is nothing to show that these "children" were too young to be responsible for their wantonness, which was probably meant to try whether the new prophet might be more safely insulted than his predecessor. From Bethel Elisha returned to Carmel, and thence he went to dwell at Samaria, being fully recognized as the new prophet (2 Kings ii.).

9. The name of JEHORAM, the younger son of Ahab and Jezebel, may perhaps mark the temporary effect on his father's mind of that great transaction at Carmel, when "Jehovah was exalted," as well as the influence of Ahab's alliance with Jehoshaphat, whose son, bearing the same name, had been placed by his father on the throne of Judah the year before.[3] Jehoram, of Israel, maintained the alliance with Judah, and it may have been through the influence of Jehoshaphat (who lived for four years after Jehoram's accession) that he was at first a shade better than his father and his brother. He removed Ahab's image of Baal, but he still kept up the idolatries of Jeroboam (2 Kings iii. 1–3). His reign of twelve years at Samaria, B.C. 896–884, coincides with the chief acts of ELISHA'S mission.

The prophet's first appearance in public affairs is connected with one of the most vivid scenes of war depicted in Scripture, and one which has now derived tenfold interest from the discovery of the name of MESHA, king of Moab, on a monument in the Moabite country.[4] This king had revolted on the death of Ahab, and re-

[3] See the end of Chapter XIII. The name is compounded of *Jehovah* and *ram* ("exalted"), and is abbreviated into JORAM in the case of both kings. So, at a later period, we have contemporary kings of Judah and Israel bearing the name of JEHOASH, contracted into JOASH, "fire" or "sacrifice of Jehovah."

[4] The inscription on the now celebrated black stone, made known in 1869, is still under discussion, nor has a perfect copy been yet obtained (June, 1870).

fused the annual tribute of 100,000 lambs and as many rams. We have seen how Edom, seizing the same opportunity, in alliance with Moab and Ammon, had been conquered by Jehoshaphat, who now brought the forces of Edom, with his own, to the aid of Jehoram. By following the course dictated by Elisha, the allies drew on Moab to an overthrow, which only differs in its details from the former. Those details, as well as the fearful scene in which the King of Moab, hard pressed in his last stronghold of Kir-haraseth, offered his eldest son as a burnt-offering to Moloch in sight of the besiegers, must be read in 2 Kings iii. It would seem that this act of despair roused the sympathy of the Edomites, as well as the horror of Jehoshaphat. "And there was great indignation against Israel; and they departed from him, and returned to their own land." We can well believe that this indignation inflamed the efforts by which Moab seems soon to have thrown off the yoke of Israel, as Edom certainly threw off the yoke of Judah, and replaced their own kings upon the throne (2 Kings viii. 20-22).

Other miracles were wrought by Elisha on behalf of Jehoram, especially when he was attacked by the predatory bands of Syria; and in this connection we have the exquisite story of Naaman and Gehazi, and the deliverance of the prophet himself when surrounded in Dothan by the army of Ben-hadad.[5]

Thus far we see Jehoram, who had put down the worship of Baal, upheld against all his enemies by the power of Jehovah through the friendship of Elisha. But now comes a great change, which we can not well be wrong in ascribing to his relapse into the idolatry which we find restored at the close of his reign. Not yet, however, is he forsaken by God. His great enemy presses him harder than ever: Samaria suffers a siege, unequalled in horror till the final catastrophe of Jerusalem; the king vents his rage upon Elisha, who had probably foretold the visitation; but the cruel purpose of "this son of a murderer," as the prophet terms him, is rebuked by Elisha's prophecy of the plenty that is to visit the famished city on the morrow; and the Syrian host flies in panic during the night (2 Kings vii.). The time was now come for the judg-

Enough, however, is deciphered to show that Mesha records the building of various strong cities in Moab, and several victories over Israel. Such claims, on monumental annals (which hardly ever record defeats), are very partial evidence; but the course of Israel's history makes the speedy recovery of independence by Moab highly probable; and it becomes almost ceratin from the fact that Edom revolted successfully from Jehoram, king of Judah (2 Kings viii. 20).

[5] Our space does not allow of what would indeed be the needless repetition of these miracles, which we are all accustomed to read in their full details in various parts of 2 Kings iv.-ix. and xiii.

ments which Elijah had denounced on the house of Ahab, on its enemy Ben-hadad, and on its allies of the apostate family of Judah, to which we now turn.

V. JEHORAM succeeded his father Jehoshaphat in the kingdom of Judah, at the age of thirty-two, in the fifth year of Jehoram, king of Israel, and reigned eight years, B.C. 892–885 (2 Kings viii. 16, 17). By his fatal marriage with Athaliah, the daughter of Ahab and Jezebel, the heir of David imbibed the spirit of the rebel kingdom, and fell into the idolatries both of Ahab and Jeroboam. He set up the worship of Baal on the high places, and began his reign with the murder of all his brothers. Still, for David's sake, God forbore to cut off his house; but a letter of Elisha was found, denouncing on Jehoram a loathsome disease, of which he died, after seeing Edom finally lost, and Jerusalem itself stormed by the rebel Philistines and Arabians, who massacred or carried off all his wives and children, except his youngest son, Ahaziah. "He departed without being regretted;" and was buried in the City of David, but not in the sepulchre of the kings, nor were any odors burnt at his funeral (2 Kings viii. 16–24; 2 Chron. xxi.).

VI. AHAZIAH (properly Achaziah, "*possession of Jehovah*") was twenty-two years old at his accession, in the twelfth year of Jehoram, and reigned only one year (B.C. 885–884). He was entirely under the influence of his mother Athaliah and his uncle Jehoram; and it now seemed that the worship of Baal and Ashtoreth would be established in both kingdoms. But, as if the presence of Ahab's grandson on the throne of David had filled up the measure of God's forbearance, both kings were cut off by one stroke.

It appears to have been after a great defeat by the Assyrians[6] that Ben-hadad was lying sick and despairing in his palace, when Elisha approached Damascus to anoint Hazael as king of Syria; and this officer, after indignantly asking the prophet, "Is thy servant a dog, that he should do this thing?"—smothered his master with a cloth dipped in water, and reigned in his stead (2 Kings viii. 7–15).

The opportunity of this revolution was seized by the kings of Israel and Judah to recover Ramoth-gilead from the Syrians; but Jehoram returned wounded to Jezreel, and Ahaziah went there to visit him. Elisha sent one of the sons of the prophets to the army at Ramoth-gilead, who privately anointed JEHU, the son of Jehoshaphat, son of Nimshi, as king of Israel. Jehu told what had happened to his fellow-captains, who at once proclaimed "Jehu is king." "Driving furiously" to Jezreel, he met the two kings at the fatal field of Naboth's vineyard. There Jehu had himself been

[6] See the "Smaller Ancient History," chap. xxii.

present with Ahab, and heard the prophecy of Elijah, which he now fulfilled. Jehoram was slain in his chariot by an arrow from Jehu's bow; and his body was cast into Naboth's plot to be devoured by dogs. As Jehu drove into Jezreel, the old queen Jezebel, in her royal head-tire and with painted face, looked out from the latticed window of her palace on the city wall, and cried, "Had Zimri peace, who slew his master?" But at Jehu's command her own attendants threw her down; and when he afterwards sent to bury her, the dogs had left only her skull and the palms of her hands. The governors and elders of Samaria obeyed the order to bring the heads of Ahab's seventy sons to Jezreel, an act by which they were committed to the revolution; and Jehu slew forty-two of the kinsmen of Ahaziah, whom he met on his way to Samaria. Here also he met Jonadab, the son of Rechab, founder of the famous ascetic sect of the *Rechabites* (comp. 2 Kings x. 15, Jer. xxxv.), and, asking him, "Is thine heart right, as my heart is with thy heart?" took him up into his chariot to see his zeal for Jehovah. He invited the worshippers of Baal to a great festival of their god, and massacred them in the temple to a man. The temple and all the images of Baal were destroyed, and his worship was never restored in Israel.

When Jehoram was killed, Ahaziah escaped to Samaria; but he was pursued and killed. His body was carried to Jerusalem, and buried in the sepulchre of the kings, B.C. 884 (2 Kings ix., x.; 2 Chron. xxii. 1–9).

VII. The usurpation of the Queen ATHALIAH prolonged the power of Ahab's house over Judah for six years (B.C. 884–878); but she herself aided its extirpation by slaying all the royal seed, except Joash, the new-born son of Ahaziah, by Zibiah of Beer-sheba. The infant was hidden by his aunt, who was the daughter of Jehoram and the wife of Jehoiada, the high-priest. In the seventh year, the high-priest formed a great conspiracy of the priests and Levites and the princes of Judah. Joash was crowned in the temple, and Athaliah's cry of "treason" was stifled in her blood. By her death the last of Ahab's house perished; "all the people of the land rejoiced, and the city was quiet" (2 Chron. xxii., xxiii.).

Jehu doing homage to Shalmaneser. (From the Nimrud Obelisk.)

CHAPTER XV.

THE KINGDOMS OF ISRAEL AND JUDAH, *continued.*—FROM JEHU AND JOASH TO THE CAPTIVITY OF THE TEN TRIBES.—B.C. 884–721.

THE fair promise of a new reign of religion in both kingdoms was soon overcast; for Jehu's intemperate zeal and the unformed character of Joash proved equally unstable.

10. JEHU reigned 28 years (B.C. 884–856), and founded the *Fourth Dynasty* of Israel, which consisted of five kings, and lasted 111 years (B.C. 884–773). This is expressly said to have been the reward of his zeal; but, when he declined into the sins and idolatry of Jeroboam, "Jehovah began to cut Israel short." Hazael overran the land east of Jordan; and then the Syrian was in his turn defeated by the growing power of Assyria. The great Shalmaneser II. records his victories over "*Khazail* of Damascus;" and one stage of his celebrated "Black Obelisk," now in the British Museum, represents the tribute brought to him by "*Yahua* (Jehu), the son of *Khumri* (Omri)." The erroneous patronymic is accounted for by Omri's being regarded as the founder of the kingdom of Samaria: the name of the city itself appearing on the obelisk, and in the Assyrian records generally, in the form *Beth-Khumri*, house of Omri[1] (2 Kings x. 29–36).

[1] For a fuller account and a picture of the "Black Obelisk," see the "Smaller Ancient History," chap. xxii. The vignettes to this and the preceding chapters show two of the four reliefs in the stage devoted to the tribute of Israel.

11. JEHOAHAZ,[2] king of Israel, succeeded his father in the twenty-third year of Joash, king of Judah, and reigned seventeen years in Samaria (B.C. 856–839). He followed the sins of Jeroboam, and suffered from constant and unsuccessful wars with Syria. The death of Jehoahaz was simultaneous with that of Joash, king of Judah, and very little before that of Hazael, king of Damascus (2 Kings xiii. 1–10).

VIII. JOASH, or (in the full form of the name) JEHOASH ("fire or sacrifice of Jehovah"), was seven years old when he was proclaimed king of Judah, in the seventh year of Jehu; and he reigned forty years (B.C. 878–839). For more than twenty-three years he held fast his piety, and enjoyed high prosperity, under the guidance of the high-priest Jehoiada. He repaired the temple, and constructed the first known "money-box," a chest with a hole in the lid, which was placed at the gate of the temple for offerings. The repairs were completed in the twenty-third year of Joash; and the restored temple-service was maintained till the death of Jehoiada, at the age of 130 (2 Kings xiii. 1-16; 2 Chron. xxiv. 1–16).

A most unhappy change ensued. The princes of Judah, who had doubtless been jealous of the high-priest's influence, persuaded the king to restore idolatry, but not without remonstrance. For here occurs the passage which introduces the unbroken line of prophets, Elisha being still alive;[3] "Yet he sent prophets unto them, to bring them again unto Jehovah; and they testified against them, but they would not give ear"—a passage doubly striking from the opposition which the princes of Judah maintained against the prophets. Nor was this all; for then too did they put the crowning guilt to their resistance by the martyrdom of Zechariah, the son of Jehoiada, whom they stoned to death between the altar and the temple, by command of the king, whom his father had proclaimed on that very spot (2 Chron. xxiv. 17–24; comp. Matt. xxiii. 35).[4]

The martyr's dying prayer—"The Lord look upon it and require it"—*began* to be fulfilled within a year. Hazael, who had overrun the eastern provinces of Israel, marched against Jerusalem; and his small force defeated all the host of Judah. The princes were

[2] Properly *Jeho-achaz*, "Possession of Jehovah," or "Jehovah is the owner."

[3] The series of extant prophetic writings also begins about this time; for JONAH is usually placed as early as Joash, and he was *at least* as early as the reign of JEROBOAM II., who came to the throne of Israel fourteen years after the death of Joash; for he prophesied what Jeroboam performed (2 Kings xiv. 25).

[4] In the latter passage the prophet is called "Zacharias, son of *Barachias*," by the manifest interpolation of a copyist, who confounded him with the canonical "Zachariah, the son of Berechiah" (Zech. i. 1).

destroyed, probably as victims surrendered by the people; and Joash redeemed Jerusalem with all the sacred treasures laid up in his earlier years. His mortal illness, whether from a wound or vexation, was at once ended by a conspiracy to which he fell a victim, at the age of forty-seven (2 Kings xii. 17–21; 2 Chron. xxiv. 23–27).

The year in which Jehoahaz and Joash died began a new period of prosperity for both kingdoms, under their sons, Jehoash and Amaziah, whose reigns are closely interwoven.

12. JEHOASH (or JOASH) seems to have been associated on the throne of Israel with his father Jehoahaz for about two years before he began to reign alone, and he reigned sixteen years (B.C. 840–825). Though he practised the idolatry of Jeroboam, he visited Elisha on his death-bed, and mourned over him in the very words of the prophet when he lost Elijah—"O my father! my father! The chariot of Israel and the horsemen thereof;" and the prophet gave him a sign of three victories which he was to gain over the Syrians, but rebuked the want of faith that kept him back from many more (B.C. 838). Thrice did Jehoash defeat Ben-hadad III., the son of Hazael; and he recovered the cities which Hazael had taken from his father (2 Kings xiii. 10–25). But his more signal conquest of Jerusalem brings us back to the history of Judah.

IX. AMAZIAH was twenty-five years old when he succeeded his father Joash, in the second year of Jehoash, king of Israel, and he reigned twenty-nine years at Jerusalem (B.C. 839–810). His was a mixed character, like his father's: "he did that which was right in the sight of Jehovah, but not with a perfect heart"—"not like David his father;" and the people still sacrificed in the high places. His successes against Edom were marred by his sacrifice to the idols of Mt. Seir, to assert his re-conquest of the land; and a prophet, whom he insulted, replied, "I know that God hath determined to destroy thee." His wanton challenge to Jehoash led to his defeat in a great battle, from which Amaziah was brought back a prisoner to Jerusalem; and the King of Israel broke down 400 cubits of the city wall. Jehoash returned to Samaria, where he soon died; and, fifteen years later, Amaziah, flying from a conspiracy, which his tyranny had provoked, was overtaken and killed at Lachish, but was buried at Jerusalem (2 Kings xiv. 1–7).

We now come to the two longest reigns since the division of the monarchy—those of Jeroboam II. over Israel and Uzziah over Judah.

13. JEROBOAM II., the most prosperous of all the kings of Israel, succeeded his father Joash in the 15th year of Amaziah, and reigned 41 years at Samaria (B.C. 825–784). In his reign we see the climax of the favor which God showed to the house of Jehu, in spite

of their continued worship of the golden calves, as if to win them back to that covenant for the sake of which "He would not blot out the name of Israel from under heaven" (2 Kings xiv. 27; comp. xiii. 5). The first of the *Canonical Prophets*,[5] whose name appears in the sacred history—"JONAH, the son of Amittai, of Gath-hepher"—prophesied the victories over Syria, Ammon, and Moab, by which Jeroboam recovered the old boundary of Israel to the east, "from the entering of Hamath (Cœle-Syria) to the sea of the plain" (the Dead Sea), and even regained part of the territory of Damascus (2 Kings xiv. 23-29). These conquests were the easier on account of the increasing pressure of Assyria upon Syria; for the "Old Assyrian Dynasty" appears to have been at the climax of its power when Jonah was sent to proclaim the ruin of Nineveh, which was postponed by the repentance of her king and people[6] (2 Kings xiv. 23–28).

Under Jeroboam II. and his successors, the prophets AMOS and HOSEA fill up the brief narrative of "Kings" by the light they throw on the internal condition of the state—its idolatry, drunkenness, licentiousness, and oppression. Hosea prophesied equally to Israel and Judah: Amos, though a native of Judah, exercised his ministry in Israel. He predicted the judgments of God upon that kingdom and the surrounding nations; the destruction of the house of Jeroboam by the sword, and the captivity of Israel. Though Amaziah, the priest of "the king's sanctuary at Bethel," accused him of treason, and tried to drive him back to Judah, he did not shrink from announcing that the people, brought back from captivity, would be reunited under the house of David.

14. The six months' reign of ZACHARIAH, the fifth and last king of the house of Jehu, involves chronological difficulties which need not be discussed here. Either there was an *interregnum* of nine years (B.C. 784–773) before he was placed on the throne, or the reign of Jeroboam II. was prolonged for that time in association with his son. Zachariah followed the idolatries of Jeroboam, and was slain in a conspiracy by Shallum, the son of Jabesh, B.C. 772 (2 Kings xv. 8–12).

15. SHALLUM enjoyed his usurpation only one month, when he was overthrown, like Zimri, by Menahem, the son of Gadi. But this time the successful competitor marched *from Tirzah* to take Samaria, and killed Shallum. The horrors of this civil war are seen in the fate of the town of Tiphsah (2 Kings xv. 13–16).

[5] This term is used as brief and convenient for distinguishing those prophets whose *writings* are preserved in the Canon of the Old Testament.

[6] See the *Book of Jonah;* and compare the "Smaller Ancient History," chap. xxii.

16. MENAHEM and his son Pekahiah compose the *Fifth Dynasty* of Israel, which lasted only twelve years. Of these, Menahem reigned ten (B.C. 772–761), and, as is now said of all these kings, "he departed not all his days from the sins of Jeroboam, the son of Nebat" (2 Kings xv. 17, 18).

The instant decline from the power regained on the east by the dynasty of Jehu is seen in the renewed vassalage of Israel to ASSYRIA. "PUL, the king of Assyria, came against the land, and Menahem gave Pul 1000 talents of silver, that his hand might be with him, *to confirm* the kingdom in his hand" (2 Kings xv. 19, 20: comp. Hosea v. 13; vii. 11; viii. 9). The identity of this king of Assyria, the first who is named in Scripture history since Nimrod, is unfortunately very doubtful. But the annals of a king who about this time united Nineveh and Babylon under one sceptre record the capture both of Damascus and Samaria (*Beth-Khumri*, "the house" or "city of Omri");[7] and the name of "Menahem" appears again among the tributaries of Tiglath-pileser II.

17. PEKAHIAH, the son of Menahem, had reigned only two years (B.C. 761–759), when he was killed by Pekah, the son of Remaliah, a military usurper, in the last year of the reign of Uzziah, who had held the sceptre of Judah for more than half a century (2 Kings xv. 23–26).

X. UZZIAH[8] was set on the throne by the people, after the murder of his father Amaziah, in the 27th year of Jeroboam II. He was then 16 years old, and reigned for the long period of 52 years (B.C. 810–758). Like his grandfather Joash in relation to Jehoiada, he was at first under the influence of Zechariah, a prophet "who had understanding in the visions of God." He began his reign by recovering and rebuilding Eloth (Ælana: *Akabah*), the old port of Solomon and Jehoshaphat, at the eastern head of the Red Sea. He received tribute from Ammon, and subdued the Philistines. The Arabs of the southern desert were again reduced to the tributary condition. Towers were built and wells were dug, both in the maritime plain (*Shefelah*) and the Idumæan desert (*Arabah*), for the king's numerous flocks; and he had husbandmen and vine-dressers in the plains and mountains. He repaired the wall of Jerusalem, where it had been broken down by Jehoash, and armed it with newly-invented engines, like the ballista and catapult. He kept on foot a great army, "that made war with mighty power;" "and his name spread far abroad, for he was marvellously helped, till he was strong."

[7] See further on these questions in the "Smaller Ancient History," chap. xxii.

[8] The name *Azariah*, given to him in Kings, arises probably from a confusion with the high-priest Azariah (2 Chron. xxvi. 17).

But, deprived probably of the counsel of Zechariah, he could not bear his prosperity. He usurped the priestly office by entering the holy place to burn incense; and, in the act of angrily resenting the command of the high-priest Azariah to leave the sanctuary, he was smitten with leprosy, and secluded in a separate house to the day of his death. Nor was he received into the sepulchre of the kings, but buried in a field attached to it. His life was written by Isaiah, who began to prophesy in his reign (2 Kings xv. 1–7; 2 Chron. xxvi. : comp. Isa. i. 1 ; vi. 1, a prophecy "in the year that king Uzziah died").

XI. Jotham, who had been regent for about seven years during his father's leprosy, succeeded him at the age of 25, and reigned 16 years (B.C. 758–742). He was one of the most pious kings of Judah, but the people grew more and more corrupt. He carried on his father's great works in peace and war, and reduced the Ammonites to tribute. "So Jotham became mighty, and established his ways before Jehovah his God" (2 Kings xv. 32–38; 2 Chron. xxvii.). In his reign Micah, who was born at Morasthi, in southern Judah, began to prophesy; and continued, like Isaiah, to the reign of Hezekiah.

XII. Ahaz succeeded his father in the 16th year of Pekah, and reigned 16 years (B.C. 742–726). He plunged into idolatry without restraint, even sacrificing his children to Moloch in the valley of Hinnom (*Gehenna*). His punishment quickly followed. Three years before his accession, the throne of Nineveh had been usurped by Tiglath-pileser II., the founder of the "New Assyrian Monarchy," the history of which is henceforth closely connected with that of Syria and Palestine. In order, as it seems, to strengthen themselves against his attacks, Pekah, king of Israel, and Rezin, king of Damascus, formed a league to set on the throne of Judah a creature of their own, the son of Tabeal. They defeated the army of Ahaz with great slaughter, but they failed to take Jerusalem. It was on this occasion that Isaiah delivered the grand prophecy of the destruction of both kings by Assyria, and of the kingdom of Immanuel. While Rezin took from Judah the port of *Elath* on the Red Sea, Pekah returned to Samaria with his captives, whose release, at the command of the prophet Oded, throws a last gleam of dying glory over the history of Israel. The liberated Edomites invaded Judah on the one side, while the Philistines on the other took many of her strong cities; and the kings of Syria and Israel renewed their attacks. In this extremity Ahaz sought the aid of Tiglath-pileser, whose vengeance upon Syria and Israel will be noticed presently.

But Ahaz fared scarcely better from his too-powerful ally, who

"distressed him, but strengthened him not." He went to meet the Assyrian king at Damascus, and in return for his abject homage—"I am thy *servant* and thy *son*"—received such hard conditions that "he left Judah naked."[9] Worse than all, "in the time of his distress he trespassed yet more against Jehovah." From Damascus he sent home the pattern of an altar which he had seen there, and he had its counterpart set up in place of the altar of burnt-offering. All the golden, and even some of the brazen, sacred vessels were cut to pieces and sent to Assyria; and the temple itself was closed; while idol altars were set up in every corner of Jerusalem, and high places in every city of Judah. But another respite was given by the death of Ahaz, who was buried in Jerusalem, but not in the sepulchres of the kings; and a new era of godliness is marked by the accession of his son Hezekiah, just before the destruction of Israel was fully accomplished (2 Kings xvi.; 2 Chron. xxviii.).

18. The usurper PEKAH reigned 20 years (B.C. 759–739), and was the only king of the *Sixth Dynasty* of Israel. Under him began the *Captivity of Israel*, which was completed under his successor. We must turn to the prophecies of Isaiah and Amos for the fearful sufferings, which Israel shared with Syria and the neighboring nations, from the invasion of Tiglath-pileser at the call of Ahaz (Isa. viii.–x.; Amos i., ii.). It seems to have been before this that "he lightly afflicted the land of Zabulon and Naphthali," by carrying away a part of the northern Israelites captive, with those of Gilead beyond the Jordan; but now "he more grievously afflicted them," and the whole population east of the Jordan was carried into captivity. Thus the tribes of Reuben, Gad, and half Manasseh at length reaped the fruit of their hasty desire to settle in that part of the land which was the most exposed to the invader. They were settled anew in Halah, Habor, and Hara (*i. e.*, Harran) and the river Gozan, in north-western Mesopotamia, the very region from which Abraham came into Palestine. The Syrians, also, were transplanted to their old abode at *Kîr*, after Damascus had been destroyed and Rezin slain, about 235 years after his namesake had first founded the kingdom which now came to an end. After these disasters, Pekah fell the victim to a conspiracy formed by Hoshea, the son of Elah (2 Kings xv. 27–31; xvi. 5-9; 1 Chron. v. 26).[10]

[9] The annals of Tiglath-pileser record his receipt of tribute from the king of Judah, *Yahu-Khazi*; and *Jehoahaz* was probably the full name of Ahaz.

[10] There are difficulties in the narrative of the two stages of this first captivity, which can not be discussed here. Some light is obtained from Tiglath-pileser's annals of his campaigns against Syria and Israel. (See the "Smaller Ancient History," chap. xxiii.)

19. HOSHEA, the last king of Israel, reigned nine years, reckoning to the final fall of Samaria; but really only seven (B.C. 730–723). "He did that which was evil in the sight of the Lord, but *not as the kings of Israel that were before him.*" The earnest pleadings of his namesake HOSEA seem at last to have roused a spirit of reformation, which led many of the northern Israelites to accept Hezekiah's call to the Passover (2 Chron. xxx. 1–12). But the nation at large was past redemption, and the time of its fate had come. Hoshea's rebellion against Assyria was probably a movement of sincere, though rash, patriotism. In B.C. 728 Tiglath-pileser was succeeded by SHALMANESER IV., who was not improbably an usurper. Such changes formed the usual opportunities of rebellion; and the king of Israel was perhaps encouraged by the accession of Hezekiah to the throne of Judah in B.C. 726, the third year of Hoshea. In that year Shalmaneser invaded Israel, to enforce the payment of the tribute, in the truly Assyrian fashion of making war—"as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed into pieces upon her children" (Hosea x. 14). Hoshea submitted, and returned to the state of a vassal (2 Kings xvii. 3). Three years later he ventured again to refuse the tribute, in reliance on the support of the warlike Sabaco (or *So*), king of Egypt, an alliance contrary to the law of Moses; and he was seized by Shalmaneser and thrown, bound, into prison (B.C. 723). This time "the King of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years" (B.C. 723–721). But, before the end of the siege, Shalmaneser died, and his heir was displaced by the usurper SARGON, whose annals record the capture of Samaria, and the captivity of "27,280 persons," the gleanings left by Shalmaneser when "he went up through all the land." This last remnant of the *Captivity of Israel* were partly sent to join their brethren in Upper Mesopotamia and partly to "*the cities of the Medes*" (2 Kings xvii. 6). Sargon colonized the land with Syrian settlers from Hamath, which he conquered about this time, to whom he afterwards added Arabians, and Babylonians from Babylon and Cutha and Sepharvaim, the captives of his later wars. The further colonization by Esarhaddon, nearly a century later (about B.C. 688), was from *Lower* Babylonia and Susiana. The mixture of the native idolatries of these various races with the worship of Jehovah,

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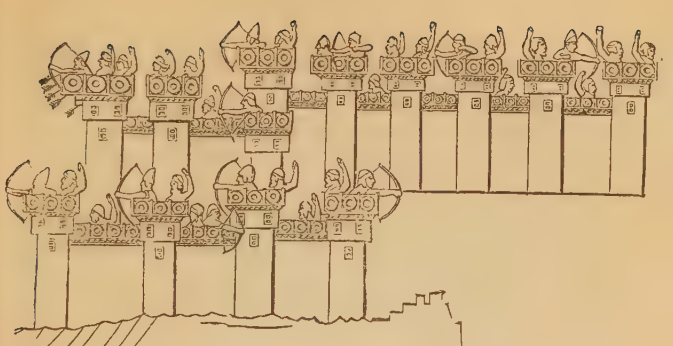
There is a break here in the chronology, which is commonly filled up by an *interregnum* of nine years before the *establishment* of Hoshea in the kingdom; but it rather seems, from the Assyrian annals, that the preceding reigns ought to be brought lower down. We give the dates of the received chronology.

which fear led them to adopt, laid the first foundations of the bitter hatred between them and the restored Jews, which lasted as long as the nations of Jews and Samaritans (2 Kings xvii., xviii. 4–8: comp. Isa. xxviii. 1–4; Hosea x. 7; Micah v. 1).

The destruction of the kingdom of Israel was as *final* as it was complete. After recounting the sins which brought upon them the punishment foretold by Moses and Samuel and all the prophets, the sacred historian says, "Therefore Jehovah was very angry with Israel, and *removed them out of His sight:*" so that *we* are not likely to discover them—"*there was left none but the tribe of* JUDAH *only.*"



The City of Lachish repelling the attack of Sennacherib. From Layard's "Monuments of Nineveh," 2d Series, plate 21.

CHAPTER XVI.

SEQUEL OF THE KINGDOM OF JUDAH.—FROM THE ACCESSION OF HEZEKIAH TO THE BABYLONIAN CAPTIVITY.—B.C. 726-586.

THE words quoted in the concluding sentence of the last chapter are followed by this summary of the remaining history of the tribe and kingdom of Judah: "Also Judah kept not the commandments of Jehovah their God, but walked in the statutes of Israel which they made" (2 Kings xvii. 19). But this downward course was delayed by the warnings of inspired prophets and the efforts of pious rulers. Among the former were MICAH, HOSEA, ISAIAH, JEREMIAH, NAHUM, HABAKKUK, and ZEPHANIAH; and, among the eight kings who fill up the remaining space of 140 years, Hezekiah and Josiah are ranked by the son of Sirach as the two kings who did not forsake the law of the Most High (Ecclesiasticus xlix. 4).

XIII. HEZEKIAH (*i. e.*, "Strength of (or in) Jehovah") succeeded his father Ahaz in the third year of Hosea, at the age of 25, and reigned 29 years—B.C. 726-697. (For his character, see 2 Kings xviii. 3, 5; 2 Chron. xxix. 2.) In the very first month of his reign he reopened the temple; and in the second month he kept a great Passover, the first which is recorded since the time of Joshua. The details of his religious reformation must be read in Scripture: special stress is laid on the wise zeal which led him to destroy such

a relic as the brazen serpent of Moses, because it had become an object of idolatry. His reforms were opposed by certain "scornful men," rulers of Jerusalem, a party whose mischievous influence continues to meet us till they brought ruin on the kingdom and temple (2 Kings xviii. 1–8; 2 Chron. xxix., xxx., xxxi.).

On the other hand, Hezekiah was well sustained by the oracles of God delivered through Isaiah; nor did the prophet shrink from reproving the king's faults. The history of the second half of his reign is occupied with his miraculous recovery from a mortal illness, his relations with Babylon, and his deliverance from Assyria; and here a chronological confusion, which has crept into the text of "Kings" and "Isaiah," can be set right from the newly-deciphered annals of Sargon and Sennacherib. "The 14th year of Hezekiah" (B.C. 713–712), which was the 10th of Sargon (who reigned till B. C. 704), does not mark the epoch of Sennacherib's great invasion, but that of the expedition which Sargon sent against Ashdod, which gave occasion to Isaiah's prophecy against Egypt and Ethiopia and the Jewish party which relied on Egypt (Isa. xx.).[1] The annals of Sargon afford no reason to suppose that he attacked Judah on this occasion; but he returned to resist Merodach-baladan, king of Babylon, whose history is closely connected with Hezekiah's.

The mortal illness from which Hezekiah was miraculously raised up in answer to his prayer, when for a sign the sun went back ten degrees upon the dial of Ahaz, must have been in that same 14th year of his reign (B.C. 712); for 15 years were added to his life, and he reigned 29 years (2 Kings xx. 1–11; 2 Chron. xxxii. 24; Isa. xxxviii.). But this signal favor was too much for his humility, and he brought on himself as signal a rebuke. MERODACH-BALADAN, the champion of Babylonian independence, whose accession at Babylon was contemporary with that of Sargon, was now forming a confederacy against Assyria. It appears to have been in pursuance of this design that he sent ambassadors to congratulate the king of Judah on his recovery; and to them Hezekiah made a display of all his treasures. Upon this, Isaiah was sent to warn Hezekiah of the destined destruction of Jerusalem, not, however, by Assyria, but by the very power he was now courting. Hezekiah humbled himself before God, and was comforted with the assurance that the judgment should not be executed in his days (2 Kings xx. 12–19; 2 Chron. xxxii. 31; Isa. xxxix.). Meanwhile Merodach-baladan was driven out of his kingdom by Sargon (B.C. 710–9).

[1] For the details, as well as the whole relations of Assyria and Egypt since the accession of Sargon and the capture of Samaria, see the "Smaller Ancient History," chap. xxiv.

The latter years of Sargon were occupied with troubles at home, while Egypt was rent by internal divisions.[2] Hezekiah took the opportunity to throw off the yoke of Assyria, and to drive back the Philistines as far as Gaza (2 Kings xviii. 7, 8). This drew upon him the famous assault of SENNACHERIB—the one Assyrian king, as Nebuchadnezzar is the one Babylonian, who was the great enemy of Judah. Having succeeded his father Sargon in the 23d year of Hezekiah (August, B.C. 704), and having been occupied for three years with the affairs of Assyria and Babylon, he made a great expedition for the recovery of Phœnicia and Palestine (B.C. 701–700). We learn from his annals that the people of Migron, a city on the Philistine border, had expelled their king, Padi, a devoted friend of Assyria, and given him up to "Hezekiah, king of Judah." Sennacherib, marching down the maritime plain to attack the city, found the whole forces of "the kings of Egypt" and of "the king of Ethiopia" arrayed against him; and he defeated them in the decisive battle of *Altakou* (in SS. *Eltekeh*). Now it was that "Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them" (2 Kings xviii. 13; 2 Chron. xxxii. 1; Isa. xxxvi. 1); and he himself records the capture of forty-four walled cities and an infinite number of towns by the force of fire, massacre, battles, and besieging towers, with the captivity of 200,150 persons, besides innumerable cattle. Hezekiah set Padi free, but "did not submit himself," and the siege of Jerusalem was formed—"I shut him up in Jerusalem, the city of his power, like a bird in his cage." The king's manful preparations for defense, encouraged by Isaiah, and his noble exhortation of the people, may be read in the Second Book of Chronicles (xxxii. 1–8). His firm resistance saved the city, but at the cost of a heavy ransom, which, with the injuries inflicted on the country, were the penalty of his former pride; and there is a striking agreement between the Scripture narrative and the Assyrian annals respecting the amount of the gold and silver paid by Hezekiah (2 Kings xviii. 13–16: comp. 2 Chron. xxxii. 25).

But Sennacherib had no intention of finally sparing the city; and, while he himself pressed on the siege of *Lachish*, the key of the high-road to Egypt, he sent three of his great officers, the chief general (*Tartan*), the chief eunuch (*Rab-saris*), and the chief cupbearer (*Rab-shakeh*), to Jerusalem, to summon the people to submit to be removed to a land better than their own. Three different

[2] Respecting the state of Egypt under her numerous petty princes, and the supremacy acquired by *Tirhakah*, the king of Ethiopia, see the "Smaller Ancient History," chap. xi. See also in the same work (chap. xxv.) the account given in the annals of Sennacherib of the occasion of his attack on "Hezekiah, king of Judah."

passages of Scripture give the details of that memorable defiance of the God of Judah, to which Hezekiah, encouraged by Isaiah, gave no answer. The messengers returned to Sennacherib at *Libnah*, whither he had marched from Lachish on hearing that Tirhakah, king of Ethiopia, was coming again to meet him. Here, near the Egyptian frontier, occurred the miraculous destruction of his army, when "the angel of Jehovah went out and smote in the camp of the Assyrians 185,000 men; and when they arose early in the morning, behold they were all dead corpses." Sennacherib returned to Nineveh, and reigned 20 years longer before he was murdered by his two elder sons (2 Kings xviii. 13–xix. end; 2 Chron. xxxii. 1–22; Isa. xxix.–xxxvii.).

After receiving the gifts and congratulations of his neighbors on this great deliverance, Hezekiah reigned two years longer, "magnified in the sight of all nations" (2 Chron. xxxii. 23). Then he "slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honor at his death" (2 Chron. xxxii. 33: for the details of his wealth, and his works at Jerusalem, see *ibid.* 27–30).

XIV. MANASSEH succeeded at the age of 12, and reigned 55 years (B.C. 697–642). His mother, *Hephzi-bah* ("delightsome;" see Isa. lxii. 4, 5), seems to have been married by Hezekiah after his miraculous recovery. The reign of Manasseh was a period of fatal religious reaction, which has been compared to that of Mary in our own history. The description of his idolatries includes every form of false religion and abominable vice that Israel had ever learnt from the heathen nations; and for the first time an idol was set up in the sanctuary itself. In vain were prophets sent to denounce upon Judah and Jerusalem the fate of Israel and Samaria by the most striking images (2 Kings xxi. 10–15). The king tried to silence them by the fiercest persecution recorded in the Jewish annals, till "he had filled Jerusalem with innocent blood." Among these martyrs tradition says that ISAIAH was "sawn asunder" (see Heb. xi. 37). At all events, he must have died about this time; and the prophetic voice was henceforth silent for a whole generation, till the reign of Josiah.

In the 22d year of Manasseh, ESAR-HADDON, the king both of Assyria and Babylon, sent a force to Jerusalem, who carried Manasseh in fetters to Babylon, on a charge of treason. The severity of his imprisonment brought him to repentance; and, being restored to his kingdom, he effected a partial religious reformation, and repaired the defenses of Jerusalem. When he died, he was buried in the *Garden of Uzza*, attached to his own house, not in the

sepulchres of the kings; and his memory is held in detestation by the Jews (2 Kings xxi. 1–16; 2 Chron. xxxiii. 1–20).

XV. AMON succeeded his father at the age of 22; and after a reign of two years (B.C. 641–640), during which he followed Manasseh's idolatries, without sharing his repentance, he fell the victim of a court conspiracy, and was buried with his father, in the Garden of Uzza. The conspirators were slain by the people, who raised Josiah, the infant son of Amon, to the throne (2 Kings xxi. 19–26; 2 Chron. xxxiii. 21–25).

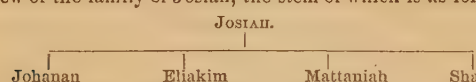
XVI. JOSIAH was eight years old at his accession, and reigned 31 years (B.C. 639–608). His reign marks the last dying glory of the earthly kingdom of David. The deep corruption that prevailed during his minority is drawn in the blackest colors by ZEPHANIAH and JEREMIAH, who, as well as HABAKKUK, began to prophesy in his reign. But, in the 16th year of his age, he "began to seek after the God of David his father," and at the age of 20 (in the 12th year of his reign) he made a progress not only through Judah, but through parts of northern Israel, to put away all objects of idolatry. His zeal was quickened by the high-priest's discovery, in the temple, of the Book of the Law, which was read before the king and people, with the force of a new revelation. Its terrible denunciations led Josiah to consult the prophetess *Huldah*, who confirmed the fate of the city and kingdom, but promised that the evil should not come in his time. Having held a solemn assembly, for the public reading of the law and the renewal of the people's covenant with Jehovah, the king resumed the work of reformation, the details of which must be read in Scripture. At Bethel he fulfilled to the very letter what had been said of him, *by name*, by the prophet who denounced the idolatry of Jeroboam. Returning to Jerusalem in the 18th year of his reign, he kept the greatest Passover since the time of Moses—the last united act of religion before the Captivity.

The first in the train of events, which now led rapidly to that end, was the disastrous death of Josiah at Megiddo, whither he had gone out to oppose the march of PHARAOH-NECHOH towards the Euphrates, and where he was mortally wounded by the Egyptian archers. He was carried back to Jerusalem, and buried in the sepulchre of the kings.[3] The last real king of Judah fell on the same field where the hopes raised at the election of the first king of Israel had been extinguished; and, as David mourned for Saul, so much more bitterly did the people echo the dirge of Jeremiah for Josiah: "The breath of our nostrils, the anointed of Jehovah, was taken in

[3] For the events which caused the march of Pharaoh-nechoh to the Euphrates, and the whole story of the fall of Nineveh and the rise of the Babylonian empire, see the "Smaller Ancient History," chaps. xii., xxviii., xxix.

their pits, of whom we said, Under his shadow shall we live among the heathen." Even after the Captivity, "the mourning of Hadad-rimmon in the valley of Megiddon" was the type of the deepest national affliction (2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv.; Jer. *Lament.* iv. 20; Zech. xii. 11).

The reigns of Josiah's four successors form but as many steps in the destruction of the kingdom, which we must be content to trace very briefly, leaving the somewhat intricate details for future study.[4] To follow the events of these twenty-two years, we must have a clear view of the family of Josiah, the stem of which is as follows:



XVII. JEHOAHAZ, the son of Josiah and Hamutai, was placed on the throne by the people on Josiah's death, only to be deposed by Pharaoh-nechoh on his return from taking Carchemish. He was carried a prisoner to Egypt, where he soon died (2 Kings xxiii. 30–33; 2 Chron. xxxvi. 1–3; Jer. xxii. 10–12).

XVIII. JEHOIAKIM was the new name given to *Eliakim*, the son of Josiah and Zebudah, who was placed on the throne by Pharaoh-nechoh as a tributary to Egypt. He was then 25 years old, and reigned most wickedly for 11 years (B.C. 608–597). During the whole of that period, as well as to the fall of the city, JEREMIAH was constantly denouncing the crimes and evil policy of the court and nobles, especially of the Egyptianizing party, amidst the opposition and persecutions recorded in the Book of his prophecies (2 Kings xxiii. 34–37; 2 Chron. xxxvi. 4–8; Jer. xiii.–xix., xx., xxii., xxvi., etc.).

In the fourth year of Jehoiakim (B.C. 605), NEBUCHADNEZZAR,[5] the son of NABOPOLASSAR, the founder of the Babylonian empire, drove the Egyptians out of Carchemish, and at one blow destroyed the power of Egypt in Western Asia. Advancing in pursuit he took Jerusalem, and carried off the vessels of the temple to Babylon, with a number of captives. Among several royal and noble youths,

[4] A fuller account, with the needful discussion of difficulties, will be found in the "Student's Old Testament History," chap. xxv. (Comp. the "Student's Ancient History," chap. xv.)

[5] The form *Nebuchadrezzar*, used by Jeremiah and Ezekiel, more nearly represents the Babylonian *Nabu-kuduri-uzur*. The name is commonly given by the Greeks as *Nabuchodonosor*.

selected to be trained in the learning of the Chaldæans, were DANIEL, and his three companions, Hananiah, Mishael, and Azariah, whose striking history under their Chaldæan names of Belteshazzar, Shadrach, Meshach, and Abed-nego, is related in the book of Daniel. This, which was the *First Captivity* of Judah, is reckoned as the beginning of the *Seventy Years' Captivity*, which Jeremiah had prophesied, together with the Fall of Babylon and the Return of the Jews, during the advance of Nebuchadnezzar. So clear is this prophecy, that Daniel was enabled to calculate from it the exact date of the promised restoration, which was fulfilled by the decree of Cyrus, in B.C. 536 (2 Kings xxiv. 1; Dan. i. 3–7; Jer. xlvi. 1–12; xxv.: comp. Dan. ix. 1, 2; 2 Chron. xxxvi. 22; Ezra i. 1). Meanwhile the death of Nabopolassar hastened the return of Nebuchadnezzar to Babylon, where his accession is fixed to the epoch of Jan. 21st, B.C. 604.[6]

Jehoiakim himself was at first deposed and bound, to be carried to Babylon; but Nebuchadnezzar replaced him on the throne as a vassal. In three years he rebelled, in vain reliance on aid from Egypt (B.C. 602); but "the king of Egypt came not again any more out of his land; for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt" (2 Kings xxiv. 7). For some reason, it was not till the seventh year of his reign that Nebuchadnezzar marched against Jerusalem, and put Jehoiakim to death, treating his body with indignity, as Jeremiah had predicted (2 Kings xxiv. 1–6; 2 Chron. xxxvi. 5–8; Jer. xxii. 18, 19; xxxvi. 30).

XIX. JEHOIACHIN, JECONIAH, or, by abbreviation CONIAH, the young son of Jehoiakim,[7] was raised by Nebuchadnezzar to his father's throne, apparently under the guardianship of his mother, Nehushta. It appears to have been the renewed intrigues of the queen and the princes of Judah with Egypt that brought down, in the short space of three months (March to June B.C. 597), the terrible prophecy which Jeremiah hangs upon the meaning of the king's name, "appointed of Jehovah" (Jer. xxii. 24–30; xxxiii.). Jerusalem was saved from storm by the surrender of Jehoiachin, with his mother, his harem, and all his princes and officers. These, and all the warriors and skilled artisans, were carried to Babylon, to the number of 10,000; with all the remaining treasures of the temple and palace. Among the captives were the prophet EZEKIEL, and the grandfather of Mordecai. None were left behind but the poor-

[6] We now obtain a definite chronology from the way in which Scripture dates by the years of Nebuchadnezzar as well as of the kings of Judah. Ezekiel dates by *years of the Captivity*, that is, of the *Second* or *Great Captivity*, the epoch of which is June, B.C. 597.

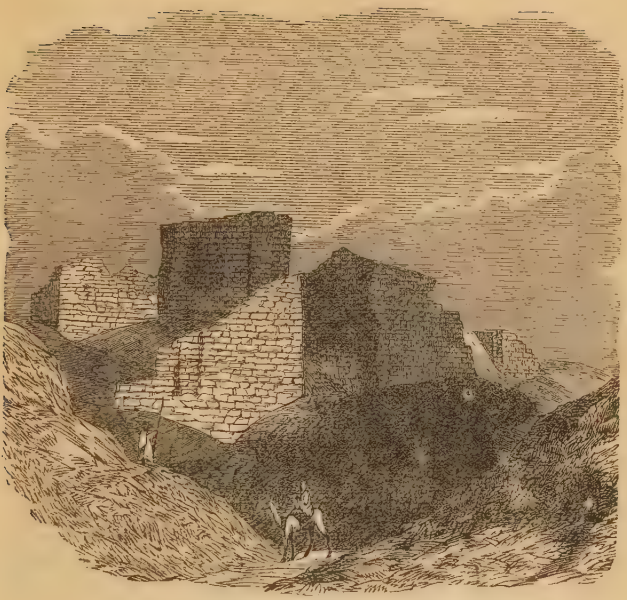
[7] His age is given differently in Kings and Chronicles as 18 or 8.

est sort of the people. This is called the *Great Captivity* (2 Kings xxiv. 10–16; 2 Chron. xxxvi. 9, 10).

The strange forbearance of Nebuchadnezzar in not destroying Jerusalem after this third rebellion may probably be accounted for by the fact that he had already received the first of those great lessons of Jehovah's power and majesty, which are recorded in the book of Daniel; for the rebuke of his dream of universal empire by the vision of the colossal image was in the third year of his reign, B.C. 603 (Dan. ii.).

XX. The last king of Judah was Mattaniah, the son of Josiah and Hamutai, whose name was changed to ZEDEKIAH ("*Justice of Jehovah*"), doubtless as a pledge of the solemn covenant to which "Nebuchadnezzar made him swear by God," and which he shamelessly broke. His reign of 11 years (B.C. 597-586) was one series of intrigues with Egypt and with the captive Jews in Babylon, against the remonstrances of Jeremiah and his prophecies of the fatal end, which were echoed by Ezekiel from the banks of the Euphrates.

At length his detected conspiracy with the rash and arrogant king of Egypt, *Pharaoh-hophra*, brought up Nebuchadnezzar against Jerusalem, with "all the kingdoms of the earth of his dominion." The city was invested on the 10th day of the 10th month (Thebet) of the 9th year of Zedekiah, which is to this day a Jewish fast (about Dec. 20th, B.C. 589), and the siege lasted a year and a half; but not without a gleam of delusive hope. Pharaoh-hophra marched to its relief with a great army, and took Gaza; but on the approach of Nebuchadnezzar, he retired to Egypt, and the Chaldæans, who had left Jerusalem, re-formed the siege. At length, on the 9th day of the 4th month (Thammuz = June-July) in Zedekiah's 11th year, B.C. 586, a breach was made, and the city taken; and Zedekiah was caught in an attempt at flight, and carried to Nebuchadnezzar at Riblah, in Hamath. Having seen the slaughter of all his sons and the princes of Judah, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner till his death, each particular of his fate having been minutely predicted by Jeremiah. After the remaining spoil had been collected, Jerusalem and the temple were given to the flames, and the walls razed to the ground, on the 10th day of the 5th month (Ab), in the 19th year of Nebuchadnezzar, which is still observed as a fast only second to the great Day of Atonement. The miserable remnant left to till the land, with whom the prophet Jeremiah remained, were afterwards carried into Egypt, and "the land lay desolate and kept her Sabbaths, to fulfill three-score-and-ten years." Even this great catastrophe is lighted up by the redeeming idea of rest, to prepare for the promised restoration (2 Kings xxiv. 17–xxv. 26; and the corresponding passages of Jeremiah and Ezekiel).



The *Kasr*, or remains of the ancient Palace at Babylon.

CHAPTER XVII.

THE CAPTIVITY AT BABYLON.—B.C. 586–536.

THE cruel policy of transplanting conquered nations—common to the Assyrian and Babylonian kings—was mitigated by the degree of freedom allowed to the captives. There was enough and more than enough of hardship to add bitterness to the loss of their free country, their paternal homes, and, especially in the case of the Jews, their sacred rites at the House of God. Those required for field and domestic service were doubtless ruthlessly enslaved; and the whole mass had to give forced labor on the great works with which Nebuchadnezzar strengthened and embellished Babylon. But the intervals of labor were their own; they lived together on lands allotted to them under the rule of their own elders: they built themselves houses, and planted vineyards and gardens (Jer.

xxix. 28): and, unless at some great festival in honor of Bel or Nebo (Dan. iii.), they were not required to worship the gods of their conquerors. Those conquerors were even curious to hear the solemn chants and cheerful songs which had been used in the worship of Jehovah—a sort of composition of which they themselves were very fond[1]—and their demand called forth that exquisite complaint which we read in the 137th Psalm. The "rivers of Babylon" of that Psalm are very probably the great canals which the captives were employed to dig, and beside which they sat down to rest at the close of the day's labor in one of the hottest plains on the face of the earth; and the river *Chebar*, where Ezekiel saw his earlier visions, is thought to be the great *Nahr Malcha*, or "Royal River," which connected the Tigris with the Euphrates. Many passages of his prophecies attest the liberty left to the Jews in relation to their own affairs. That qualifications of mind or person could—as is usual in Eastern kingdoms—raise the captives to the highest positions, is seen in the case of Daniel and his three companions; and in those of Nehemiah, Esther, and Mordecai, under the Persians. Their history contains the few facts that we know about the Jews in the land of their captivity. The Prophecies of EZEKIEL, though uttered in Babylonia, are chiefly concerned with the events in Judæa and its neighborhood during the reign of Zedekiah, and with the future restoration. All that we are told of the interval before the fall of Babylon, except the concluding passage in the "Second Book of Kings," is contained in the *Book of Daniel*, and has almost more to do with Nebuchadnezzar and his successors in the Empire of the East than with the state of the captive Jews.

In one word, the great conqueror was taught the limits of his power—the vanity of those dreams of empire in which the conquerors that were to overthrow his empire would in their turn also indulge—and the final triumph of that God whom he thought he had conquered, but of whose will he was proved to be the helpless instrument. He learned this in three great lessons, each coming nearer and nearer to his own person; and he learned them all through the captive servants of Jehovah. It was the policy of Eastern monarchs to devote the best of the persons, as well as the substance, of conquered peoples, to their own state and pleasure. Thus we have seen that, in the first stage of the Captivity, some of the noblest, fairest, and cleverest of the Hebrew youths were selected to wait upon the king, and to be trained in "the learning and tongue of the Chaldeans"—the priestly caste, who possessed all the secular and religious knowledge of the age, and practised the

[1] The most conspicuous remains of the oldest Babylonian literature, now brought to light by the cuneiform discoveries, are hymns in honor of the gods.

arts of magic, divination, and interpreting of dreams. Four of these youths, Daniel and his three companions, refused the wine and royal dainties provided for them, and persuaded the officer, in whose care they were placed, to allow them, after a fair experiment, to drink water and to live on pulse or grain. On this diet they grew as much fairer in person as they excelled all their comrades in learning; and, when they were brought before Nebuchadnezzar at the end of the three years' probation, "he found them ten times better than all the magicians and astrologers that were in his realm." They were fully enrolled in the Chaldæan order, of which Daniel was afterwards made the chief (Dan. ii. 48); and the new names given to them are (as usual) significant of dedication to the gods of Babylon (Dan. i.).

It was about the very time of their first appearance before Nebuchadnezzar, that Daniel proved that the inspiration of Jehovah put to shame all the art of the Chaldæans, by interpreting Nebuchadnezzar's *Dream of the Four Great Empires of the World*, which were to fall before the unseen power of unknown origin—"the kingdom set up by the God of heaven, which shall never be destroyed" (Dan. ii.; see above, p. 208).

The king confessed the power of Daniel's God; and while making him governor and chief judge of Babylon, he committed the province, under him, to his three companions, whose refusal to take their share in a great idol festival gave Nebuchadnezzar his *second lesson*. The deliverance of Shadrach, Meshach, and Abed-nego from the burning fiery furnace must have been doubly impressive from the fate of two of the false prophets, who had opposed Jeremiah, and predicted an early return from the captivity, whom "the king of Babylon roasted in the fire" (Dan. iii.: comp. Jer. xxix. 22).

At length, when Nebuchadnezzar had ended all his wars and finished his great buildings at Babylon, another dream warned him of that signal humiliation of his pride which he himself published in a decree, proclaiming to "all people, nations, and languages that dwell in all the earth" the everlasting dominion and perpetual kingdom of the Most High God (Dan. iv.). The degrading affliction which fell upon Nebuchadnezzar was the disease known as *Lycanthropy*, in which the patient fancies himself a wild or (as in this case) a domestic beast, goes on all fours, and refuses ordinary food and tendance and the shelter of a roof. It is not known whether the "seven times" of his disease mean *years* or *months*. It is supposed that his insanity befell at about B.C. 569. He died about midsummer, B.C. 561, in the 44th year of his reign.

[2] Observe that the Chaldæans had a *language* of their own; a fact fully confirmed by the remains of cuneiform literature.

His son EVIL-MERODACH, who reigned only two years, released the Jewish king Jehoiachin from his 37 years' imprisonment; gave him a maintenance at his own table, and a place above all the other conquered kings that were at Babylon (2 Kings xxv. 27–30). But Jehoiachin neither lived, nor left any son, to return to Jerusalem. The sentence was fulfilled, "Write this man childless; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Jerusalem" (Jer. xxii. 30). With him ended the temporal kingdom given to the line of Solomon—to the line of whose next elder brother, Nathan, the royal genealogy passed on in the person of Salathiel, the ancestor of JESUS CHRIST.

The Book of Daniel, which gives a series of visions and prophecies, and not a connected history, names none of the successors of Nebuchadnezzar till BELSHAZZAR (properly *Bil-shar-utzur*, "*Bel! protect the king*"). We now know that Belshazzar was associated in the kingdom with his father NABONADIUS, probably as being the lineal descendant of Nebuchadnezzar, who is repeatedly called his father (Dan. v. 2, 11, 13, 18, 22).

It was in B.C. 538 that CYRUS, king of Persia—whom God, by the mouth of Isaiah, had long since "called by his name," as the appointed instrument of his will, to take vengeance for his people upon Babylon (Isa. xliv. 28; xlv. 4)—marched down from the hills of Zagrus, and overthrew Nabonadius in a battle before Babylon. The king fled to Borsippa, the strong and sacred city of the Chaldæans, and his son Belshazzar was shut up in Babylon. Besides the vast outer walls, the quays of the Euphrates, which ran through the city, were strongly fortified, and the openings to the cross-streets were defended by those "two-leaved gates of brass" which were now "opened" before the conqueror (Isa. xlv. 1, 2). Cyrus, when almost driven to despair by the long resistance, turned the course of the river above the city, to gain an entrance by its bed. The river gates were left open when all the city was revelling in that famous feast amidst which Belshazzar saw his sentence written on the wall, "MENE! MENE! TEKEL! UPHARSIN!" We turn here to the very words of that wonderful chapter in Daniel, which ends with the simple statement, "In that night was Belshazzar, the king of the Chaldeans, slain" (Dan. v.). But Jeremiah had before depicted, with equal vividness, the scene which he beheld in prophetic vision when the Persians poured in through the open river gates upon the drunken and bewildered revellers, and put them to the sword, and gave Babylon to the flames (Jer. l., li.). Nabonadius surrendered at Borsippa, and the kingdom of Babylon came to an end.

The book of Daniel adds: "And DARIUS THE MEDIAN took (or

received) the kingdom" (Dan. v. 31); and the prophet's great act of humiliation and prayer—when he "understood by books" that the end of the 70 years' captivity, predicted by Jeremiah, was approaching—as well as the concluding prophecy of his book (Dan. xi., xii.), are dated in "the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" (Dan. ix. 1; xi. 1). The Medes were now the subjects of Cyrus, who had dethroned their last king, Astyages, and become ruler of the Medo-Persian Empire 20 years before (B.C. 559 or 558). But that empire was still, and remained ever after, *Medo-Persian*, and not simply *Persian*—governed according to "*the law of the Medes and Persians*, which altereth not" (Dan. vi. 8, 12, 15). In it the highest places of honor and trust were given to Medes as well as Persians; and thus "Darius the Mede," who was probably of royal birth, was established as viceroy at Babylon, with the full powers of a king. The Jews, who were under his immediate government, date his two years' rule as distinct from that of Cyrus; and they mark the beginning of Cyrus's personal rule at Babylon, which was also the epoch of their own restoration, as "the first year of Cyrus, king of Persia," B.C. 536 (2 Chron. xxxvi. 22; Ezra i. 1).

That year completed the *Seventy Years of the Captivity*, so clearly prophesied by Jeremiah (xxv. 12; xxix. 10), and understood by Daniel (ix. 2), reckoning from the First Captivity in B.C. 605 (see above, pp. 206, 7). The prophet, who had then been carried to Jerusalem in the flower of his youth, survived to welcome, and probably to counsel, the great act for which he had waited and struggled in prayer and humiliation (Dan. i. 21; ix.); and he died, either in that year or shortly after, with feelings like those of Simeon, and with an assurance revealed to no other mortal man—"Go thou thy way till the end; for thou shalt rest, and stand in thy lot at the end of the days" (Dan. xii. 13). We turn from his happy end to the new course of trial and sin, renewed vigor and final rejection, but with the promise of an ultimate restoration, on which his surviving brethren now entered.

Tomb of Cyrus at *Murg-Aub*, the ancient Pasargadæ.

CHAPTER XVIII.

THE RESTORED JEWISH NATION AND CHURCH.

FROM THE DECREE OF CYRUS TO THE CLOSE OF THE OLD TESTAMENT CANON.—B.C. 536–400?

THE remaining records of the Old Testament give an account of the restoration of the Jews, and the re-establishment of the worship of God at Jerusalem—not a complete history of the restored state to the time of our Saviour's coming. When the new commonwealth and worship have been set in order, and when, alas! new symptoms of declension have broken out, the voice of Malachi closes the Old Testament with the very notes of mingled rebuke, warning, and promise, which are re-echoed by John the Baptist at the opening of the New. For the purpose for which the Bible is given us, there is no real break in this interval of 400 years.

The proclamation of Cyrus opens with an acknowledgment, which breathes the spirit of his own religion, enlightened by the teaching of Daniel, and probably by the predictions of the prophets, which he had just fulfilled. Doubtlessly recognizing in the one God

of the Jews the spiritual deity whom he, as a devout Zoroastrian, worshipped by the name of *Ahuramazda* (*Ormazd*), he declared, "The LORD GOD *of heaven* hath given me all the kingdoms of the earth; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up" (2 Chron. xxxvi. 23; Ezra i. 1-3). He charged those among whom they dwelt to help them with gold and silver, goods and cattle, besides free-will offerings for the house of God; and he restored the 5400 vessels of the temple, which Nebuchadnezzar had carried away, to Sheshbazzar, or ZERUBBABEL, the prince of Judah, who was the leader of the migration (Ezra i.). This Zerubbabel was the son of that Salathiel who was reckoned in the genealogies as the son of Jehoiachin (see above, p. 212). He was an ancestor, and he appears in the prophecy of Zechariah as a type, of Christ (Zech. iv.). Zerubbabel was also appointed *Tirshatha*, or Governor of Judæa (Ezra ii. 63), and with him were associated the high-priest and nine of the chief elders (Ezra ii. 2). The high-priest JESHUA (=*Joshua*=*Jesus*) bore the name at once of the captain who at first led Israel into the Holy Land, and of the Messiah, whose type he also is made in the prophecies of Zechariah (Zech. iii., vi.).

The response to the king's invitation was the easier as the captive Jews had preserved their genealogies, and their patriarchal constitution under their princes. So the chief of the fathers of Judah and Benjamin, with the priests and Levites, whose families are enumerated by Ezra, rose up to the work. This *First Caravan* numbered 42,360, besides 7367 men-servants and maid-servants. They had 736 horses, 245 mules, 435 camels, and 6720 asses (Ezra ii.). With them were doubtless many of the Ten Tribes; for the invitation was to all the servants of God throughout the empire, and it was responded to by "all whose spirit God had raised" (Ezra i. 5). In fact, though the nation is henceforth called *Jews* (*Judæi*, from *Judah*), the distinction of the tribes disappears, except in their pedigrees (see, for example, Luke ii. 36). Those, however, who undertook the journey formed doubtless a minority of the captives, who, as directed by Jeremiah, had built houses and planted vineyards. Some followed at a later period; the rest formed what was called the "Dispersion;" and how numerous these were in all the provinces of the empire, we see in the Book of Esther.

We have no particulars of the long journey up the Euphrates and across the Desert; but the 84th Psalm tells how the hardships of the way were triumphed over by their pious zeal to behold the house of God. They returned to their several cities; but in the sacred 7th month (Tisri=Sept.-Oct.) they assembled at Jerusalem, to re-

build the altar and offer their first sacrifices at the Feast of Tabernacles.[1] With the money they had brought they hired masons and carpenters, and provided food for the Tyrians and Sidonians, who had been commanded by Cyrus to bring cedar-trees from Lebanon by sea to Joppa, as Hiram had done for Solomon. In the 2d month of the following year (Jyar = April–May, B.C. 535), the very season at which Moses set up the Tabernacle, the foundation of the temple was laid with great solemnities, amidst the sound of trumpets and the chorus of the sons of Asaph, "praising and giving thanks unto Jehovah, because He is good, for His mercy endureth forever towards Israel." But the shouts of the people were mingled with the weeping of the priests and elders who had seen the glory of the first house, so that the cries of joy could hardly be distinguished from those of sorrow[2] (Ezra iii.; for the dimensions, see Ezra vi. 3, 4). Inferior as this temple was to Solomon's in outward splendor, and wanting the ark, the Urim and Thummim (see Neh. vii. 65), and the visible sign of Jehovah's presence in the Shekinah, it became the centre of a more spiritual worship. While the great festivals, like the other Mosaic institutions, were for the first time punctually observed, the experience of the Captivity, and the examples of such men as Daniel, had taught the people that God might be worshipped, not at Jerusalem only; and their local meetings in the SYNAGOGUES, which some suppose to have begun during the Captivity, became a regular institution. The Scriptures, collected into a "Canon" soon after the return, superseded the prophetic office: their regular reading in the synagogues prevented that ignorance which had been so fatal under the monarchy; and the "Scribes," who devoted themselves to their exposition, shared the respect paid to the priests and Levites. *Prayer*, private as well as public, regained that supreme place in God's worship which had been usurped by rites and ceremonies. The *Sabbath*, which the prophets never cease to represent as the key-stone both of religion and of the charities of social life, was firmly established, after a sharp contest with worldly selfishness. Idolatry was henceforth unknown; and the attempt of the Syrian kings to impose its practice adorned the Jewish Church with a cloud of martyrs, whose constancy confirms the many other proofs that the people had attained to a more spiritual faith. Their dependence on Persia prevented the restoration of the monarchy, with the constant rebellion from God which that monarchy itself expressed. The people seem to have learned to wait for their

[1] Psalms lxxxvii., cvii., cxi., cxii., cxiii., cxiv., cxvi., cxvii., cxxv., cxxvii., cxxviii., cxxxiv. seem also to belong to this period.

[2] Though it was seventy years from the first beginning of the Captivity, it was only fifty since the destruction of Jerusalem.

true KING. The shades of this fair picture were as yet in the background; and the current of the history brings them into prominence soon enough. They are the vices which our corrupt nature distills from these very virtues; spiritual pride, oppression, and immorality.

The details of the opposition and intrigue amidst which the temple grew up must be left for future study. The following were the kings of Persia by whom the work was either encouraged or hindered:

	B.C.
1. CYRUS, founder of the Persian empire	559
Cyrus begins to reign at Babylon	Jan. 5, 538
2. CAMBYSES, his son	Jan. 3, 529
Ahasuerus: Ezra iv. 6.	
3. GOMATES, a Magian usurper (about June 1), who personated Smerdis, the younger son of Cyrus (reigns seven months)	522
Artaxerxes: Ezra iv. 7, etc.	
4. DARIUS, the son of Hystaspes—a Persian noble, raised to the throne on the overthrow of Gomates	Jan. 1, 521
Darius: Ezra iv. 5, 24; v., vi.	
5. XERXES, his son	Dec. 23, 486
Ahasuerus: Esther.	
6. ARTAXERXES LONGIMANUS, his son	Dec. 7, 465
Artaxerxes: Ezra vii., Nehemiah.....End of his reign,	Dec. 17, 423

The first "adversaries" were the half-heathen settlers of Samaria (see p. 199), whose claim to join in building the temple was indignantly rejected by the Jews. They impeded them by bribing the counsellors of Cyrus, made a formal accusation against them to Cambyses, and obtained from the usurper Gomates an order for the suspension of the work, B.C. 522 (Ezra iv.). It was resumed in the 2d year of Darius, the son of Hystaspes (B.C. 520), under the encouragements and rebukes of the prophets HAGGAI and ZECHARIAH; and the discovery of the edict of Cyrus among the archives at Ecbatana (*Achmetha*) caused Darius to issue a decree that the officers who had opposed should aid the work. So the house was finished on the 3d day of the twelfth month (Adar=Feb.–March), in the 6th year of Darius, 21 years after its commencement; and a joyful feast of dedication was followed by the Passover (B.C. 516). It is especially to be noticed that the sin-offering was "*for all Israel*, twelve he-goats, according to the number of the tribes of Israel," and that the Passover was killed "for *all the children of the Captivity*" (Ezra vi.: comp. Psalms xlviii., lxxxi., and cxlvi.–cl.).

The reign of XERXES carries us back to the Jews who were left behind, and to the events recorded in the Book of Esther. The charming story of the elevation of Esther and Mordecai; the con-

suming jealousy which prompted Haman to plot a massacre of the Jews throughout all the provinces, including, of course, those restored to Judah; the self-devotion with which Esther ventured into the king's presence, and obtained grace for her brethren and herself; the execution of Haman on the gallows he had raised for Mordecai; and the slaughter which the Jews, armed with the king's second decree, inflicted on their assailants: all this is not only a picture of their state under the Persian kings, but of the marvellous vitality of the race in all times of their dispersion. These events are celebrated to this day by the Feast of *Purim*, that is, of "Lots," so called from the lots cast by Haman when planning the destruction of the Jews (Esther iii. 7; ix. 2).

These events at court, and the elevation of MORDECAI to the post of prime-minister, must have had a favorable influence on behalf of the restored people; but we have no further details of their history till EZRA appears upon the scene, in the 7th year of Artaxerxes I. Longimanus (B.C. 458). He was a priest, descended from Hilkiah, the high-priest under Josiah, and was "a ready scribe in the law of Moses" at Babylon. He obtained a commission from Artaxerxes to go up to Jerusalem, leading a *Second Caravan* of 6000 persons, with aid like that granted by Cyrus to the first caravan. Setting out from Babylon on the 1st day of the 1st month (about the end of March), and, declining a guard from the king, they arrived safe at Jerusalem on the 1st day of the 5th month (end of July), B.C. 458. With Ezra's success in reforming the evil of intermarriage with the surrounding idolaters, his book comes to an abrupt end at March, B.C. 457 (Ezra vii.–x.).

The "Book of Nehemiah," which is really a continuation of "Ezra," opens twelve years later, with the bad news of the state of things at Jerusalem, which came to the winter palace at Susa in the 20th year of Artaxerxes (B.C. 445). From what cause we are not told, the wall of Jerusalem was broken down, and the gates burnt with fire (Neh. i. 1–3). NEHEMIAH, the king's cup-bearer, after fasting and prayer, obtained a new commission from Artaxerxes, four months later (April, B.C. 444). Beset by the attacks of Sanballat the Horonite, and Tobiah the Ammonite, in league with the Arabians and Philistines, he called the people to work with speed and courage. Half were always under arms, while half labored at the walls, girded with their swords (Neh. ii.–iv.) In vain did the foes seek to entrap him on the pretext of a conference: he only replied, "I am doing a great work, so that I can not come down." When Sanballat sent an *open letter*, threatening to report to Artaxerxes that Nehemiah was preparing to make himself king, he answered, "There are no such things done as thou sayest, but

thou feignest them out of thine own heart." Then a false prophet within the city urged Nehemiah to take sanctuary in the temple from a pretended plot against his life: "And I said, should such a man as I flee?" With such determination, the walls took only fifty-two days in building, and they were finished, and the gates hung, on the 25th of Elul, the last month of the civil year, Sept., B.C. 444 (Neh. vi.). By the same time Nehemiah had completed the genealogies (Neh. vii.), and done what he could to reform those gross oppressions of the poor of which the later prophets constantly complain (Neh. v.). Amidst all these works he had to watch the intrigues of a party among the nobles, who were connected by marriage with Tobiah and his son Johanan (Neh. vi. 17–19).

The festive month of Tisri, the first of the civil new year (Sept.–Oct., B.C. 444), was celebrated as an inauguration of the people into their new life. They now met together *as a church*, the whole congregation numbering 42,360, besides 7337 men-servants and maid-servants. EZRA the Scribe now reappears, in his distinctive character as the great teacher of the Scriptures, which he read from a *pulpit* ("a tower of wood"). Six Scribes or Levites on his right hand, and seven on his left, supported him in a manner which we commend to the imitation of all readers—"They read in the Book, in the Law of God, *distinctly*." But more than this—"They *gave the sense*, and *caused them to understand* the reading." These words doubtless refer to a *translation* of what Ezra read in Hebrew into the mixed "*Chaldee*" (or, more properly, *Aramaic*) dialect, which had become the vernacular tongue of the Jews during the Captivity. Parts of "Jeremiah," "Daniel," and "Ezra" are in this dialect; and the practice of thus interpreting the Scriptures was afterwards extended in the Paraphrases called the "Chaldee Targums."

There is every reason to believe that the Book thus read by Ezra was not merely what Moses calls the LAW (in Greek the *Pentateuch*), but the Scriptures of what we call the OLD TESTAMENT, which it is generally agreed that Ezra himself collected into one book. The more proper title of that book, the OLD COVENANT, describes the light in which it was now set before the people. The position of Ezra at the end of the old dispensation resembles, in this respect, that of Moses at its beginning. Each read to the people the Scriptures, as they existed in the time of each, as containing the *Covenant* by which Jehovah condescended to bind himself to his people and by which they bound themselves to him. On the occasion of his collecting the Scriptures, Ezra is believed to have composed that wonderful eulogy of the Law of God, arranged in sections under the letters of the Hebrew alphabet as their initials—the 119th Psalm. The *Canon* of the Old Testament was not, however, final-

ly closed by Ezra, even if he lived to add the Book of Malachi. To the time when it was finally closed we have some guide in the names of the high-priests down to Jaddua, who was contemporary with Alexander the Great (Neh. xii. 11, 22, 23).

During the days of this service, the people set up booths of olive and pine and myrtle and thick trees, and kept the Feast of Tabernacles as it had not been kept since the time of Joshua (Neh. viii.). Finally, in place of the Day of Atonement, which had passed over, they prepared—with feelings like those produced by the reading of the Law under Josiah—to keep a special fast on the 24th of Tisri. The impressive solemnities which are recorded by Nehemiah were concluded by making a new covenant with God, which was put in writing, and signed and sealed by the princes, priests, and Levites, before the sun went down (Neh. ix., x.).

Before they departed for their homes, arrangements were made for the peopling of Jerusalem. So much did all prefer their paternal homes to the greater safety behind its walls, that "the people blessed all the men that willingly offered themselves to dwell at Jerusalem." The rulers took up their abode in the capital; and of the rest every tenth man was chosen by lot to live there. The priests and Levites were divided in due proportions between the city and the country. The joyous *Dedication of the walls*, which is still a Jewish feast, with the further provision for the temple service, and the exclusion of the Ammonite and Moabite from the congregation, according to the sentence of Moses, complete the records of Nehemiah's first government, the prescribed term of which was twelve years (Neh. xi., xii., xiii. 1–3: comp. v. 14). He returned to the Persian court in the 32d year of Artaxerxes, B.C. 433 (xiii. 6).

After an uncertain interval, he obtained the king's permission to visit Jerusalem again, to reform abuses for which his absence had given scope. The weakness of Eliashib, the high-priest, had given the old "adversaries" a footing in the temple and city. His grandson had married the daughter of Sanballat; and Tobiah was not only admitted to the temple, but allowed to use its chambers as storehouses. Nehemiah turned out his stuff, and purified the chambers. Other abuses had sprung up again from the rapacity of the nobles. The Levites, defrauded of their tithes, had betaken themselves to the Levitical cities, so that the temple was deserted. Nehemiah gathered them together again, compelled the rulers to do them justice, and the people to bring the tithes. He most indignantly reproved the nobles for the profanation of the Sabbath for gain, as the sin which had brought the wrath of God upon their fathers. In the cities of Judah wine-presses were trodden on the holy day, and the gates of Jerusalem were crowded with Tyrian

and other merchants, who carried in the supplies of luxury for a great city. Nehemiah had the city gates shut from dusk till the end of the Sabbath, and guarded by his servants. His last reform dealt with the old evil of mixed marriages, which had been carried to such an extent that children were heard talking in a dialect half Jewish and half in the language of Ashdod. He here records a touch of that vehemence of temper which has marked many a reformer: "and I contended with them" (the parents, not the children), "and reviled them, and *smote* certain of them, and *plucked off their hair*." Thus he forced them to take an oath to make no more such marriages for their children. He deposed the high-priest's grandson for his marriage with the daughter of Sanballat (Neh. xiii.).

It remains to say a few words of the prophet whose book ends the Scriptures of the Old Covenant, and who is thence called by the Jews "the *seal* of the prophets." MALACHI (contracted from *Malachijah*, i. e., the *Angel* or *messenger of Jehovah*) closes the Canon of the Jewish Scriptures with words rendered doubly impressive by our entire ignorance of his personal history. Like the first prophet of the New Covenant, whose preaching is an echo of his warnings, he is simply "the *voice* of one crying in the *wilderness*," and preaching repentance from flagrant sin as the one indispensable preliminary to the reception of the expected Messiah. In this view his prophecy links the Old Covenant with the New; and the connection is made closer by his prediction of the coming of John the Baptist as the Elijah of the new dispensation, and the forerunner of the Angel Jehovah, the messenger of the Covenant. We have but to read the prophet's denunciation of rulers, priests, and people, to see that he is describing present evils, and not merely predicting some future declension. These descriptions serve to fix the date of the prophecy. They agree so exactly with the state of things which Nehemiah found on the occasion of his last visit to Jerusalem that the prophecy may be safely referred either to that period or to a second declension, which soon followed the reforms of Nehemiah. The latter is the more probable, as Nehemiah does not mention the prophet. In any case, the date of Malachi falls before the end of this century (B.C. 400); and it is not at all impossible that Ezra, if he was really the author of the Scripture Canon, may have lived long enough to include in it the Book of Malachi as well as that of Nehemiah.

View of the Lake of Antioch.

PART II.

CONNECTION OF THE OLD AND NEW TESTAMENTS.

FROM THE CLOSE OF THE OLD TESTAMENT CANON TO THE DEATH OF HEROD THE GREAT.—B.C. 400 TO B.C. 4.

CHAPTER XIX.

RECOVERY OF JEWISH INDEPENDENCE.

FROM THE CLOSE OF THE OLD TESTAMENT HISTORY TO THE DEATH OF JOHN HYRCANUS.—B.C. 400–106.

The interval of four centuries, from the close of the records of the Old Covenant to the events which heralded the birth of Jesus Christ, may be divided into four periods: the continuance of the Persian dominion, till B.C. 331; the Greek Empire in Asia, B.C.

331–167; the independence of Judæa under the Asmonæan princes, B.C. 167–63; and the rule of the house of Herod, commencing in B.C. 40, and extending beyond the Christian era to the destruction of Jerusalem in A.D. 70. The last two periods also include the relations of Judæa to Rome. There is little that possesses any great intrinsic interest, except the struggle of the Maccabees for religion and liberty against Antiochus Epiphanes; but the whole period demands our notice as a preparation for understanding the state in which we find the Jews at the opening of the New Testament, their moral and political condition, their views and opinions, their sects and parties.

The first two of these periods—a space just equal to that from the death of Elizabeth to the accession of Victoria—form almost a blank in the history of the Jews. They seem to have been content to develop their internal resources and their religious institutions under the mild government of Persia. We can not decide how far the princes of Judah retained any remnant of their patriarchal authority; but from the time of Nehemiah the HIGH-PRIEST became the most important person in the state; and the internal government grew more and more of a hierarchy. Tradition says that there was, from the epoch of the return, a Council of 120 members, called the "Great Synagogue," of which Ezra was the first president (comp. Neh. viii. 13). The high-priests from the time of Nehemiah to the end of the empire under Darius Codomannus were Eliashib, Joiada, Jonathan (or Johanan), and Jaddua.

In this period only two events need be recorded. The murder of Joshua (Jesus) in the temple by his brother, the high-priest Jonathan (about B.C. 367), was the first of a series of like crimes, which brought the state to anarchy. To the time of the Persian rule belongs also the building of the temple on Mount Gerizim for the schismatic worship of the Samaritans; but the exact time and circumstances of its erection are doubtful. It was to this sanctuary, as well as to the ancient sacrifices of the patriarchs at Shechem, that the Samaritan woman referred in the words—"Our fathers worshipped in this mountain" (John iv. 20). This act of schism brought the hostility of the Jews and Samaritans to a climax; and Samaria was henceforth more separated from Judæa than even "Galilee of the Gentiles," where some scattered remnants of the Ten Tribes preserved the knowledge of Jehovah, and came up to worship at the new temple at Jerusalem.

JADDUA is the last high-priest mentioned in the Old Testament (Neh. xii. 11, 22). During his pontificate, the Persian Empire was overthrown by "the great Emathian conqueror;" and the Jewish historian Josephus tells a romantic but improbable story of an in-

terview between Alexander and Jaddua at Jerusalem. At all events, Alexander seems to have granted the Jews special privileges, while he severely chastised a rebellion of the Samaritans. He removed a large number of Jews to his new city of Alexandria, in Egypt. The Macedonian conquest brought Judæa, with the rest of the Eastern world, under the influence of the Greek language and Greek ideas; and the contest of the old religious patriotism with these influences formed for a long time her chief history. At first the contest was maintained under favorable circumstances.

Just as the Macedonian conquest was completed, Jaddua was succeeded by his son ONIAS I. (B.C. 330–309 or 300). In the wars of succession, which ensued on the death of Alexander (B.C. 323), Palestine was claimed as a part of Syria. But in B.C. 320, PTOLEMY, the son of Lagus, the governor of Egypt, took Jerusalem on a Sabbath, when the Jews would make no resistance; and, after the decisive battle of Ipsus, it was made a part of his kingdom of Egypt (B.C. 301). There, by the title of PTOLEMY I. SOTER, he founded the *Dynasty of the Ptolemies*, which lasted till the death of Cleopatra in B.C. 30. Under him the Jewish population in Africa, already considerable, was strengthened by the removal of many Jews and Samaritans to Egypt and Cyrene. Beneath the mild government of the first five Ptolemies, Judæa enjoyed a century of high prosperity (B.C. 300–198). To this period belongs the splendid high-priesthood of SIMON I. THE JUST (B.C. 300–292), whose praise is celebrated by Jesus, the son of Sirach (Ecclesiasticus l.). The long and tranquil rule of his brother ELEAZAR (B.C. 292–251) was nearly contemporary with the reign of Ptolemy II. Philadelphus (B.C. 285–247), who caused the Jewish Scriptures to be translated into the Greek version called the SEPTUAGINT, from its 70 (or 72) translators. This formed a new link between Jews and Greeks.

Shortly after this, the old rivalry between Western Asia and Egypt was revived by their Greek kings, the Seleucidæ of Syria and the Ptolemies, whose long wars for the possession of Phœnicia, Cœle-Syria, and Palestine, had been prophesied by Daniel (xi., xii.). The Syrian kingdom reached its climax under ANTIOCHUS III. THE GREAT; and he was marching to invade Egypt, when he suffered a great defeat from Ptolemy IV. Philopator, at Raphia, near Gaza, the very battle-field where Sargon had routed the forces of Egypt and Ethiopia five centuries before (B.C. 718). From the field of his victory Ptolemy went to Jerusalem, and dared to enter the Holy of Holies, whence he is said to have been driven out by a supernatural terror. He avenged his repulse by a persecution of the Jews at Alexandria, which alienated the whole nation from Egypt, and prepared them to see a deliverer in the rival king.

Within another twenty years the change of masters came. The infancy of Ptolemy V. Epiphanes gave Antiochus the opportunity of recovering Cœle-Syria and Palestine (B.C. 198), which were formally added to his dominions by his treaty with Rome (B.C. 188). From this time the Greek party among the Jews grew stronger and stronger, headed by Joshua, the brother of the high-priest ONIAS III., who assumed the Greek name of JASON. On the arrival of ANTIOCHUS IV. EPIPHANES[1] from Rome, to take possession of his kingdom, he was met at Antioch by Onias and Jason (B.C. 175). The latter obtained his brother's deposition and his own appointment as high-priest; and forthwith began the open introduction of Greek customs at Jerusalem, and among them the exercises of the palæstra. Three years later Jason was supplanted by Menelaus (B.C. 172), who, while exasperating the Jews by new sacrileges, led the king to believe them rebels.

Just at this time Antiochus made a fresh attack on the young king Ptolemy VI. Philometor. During his second campaign in Egypt (B.C. 170) a report was spread of his death; and Jason, attacking Jerusalem at the head of 1000 Ammonites, drove out Menelaus. Fleeing to Antiochus, in Egypt, Menelaus represented Jerusalem as in open revolt. The king returned in fury, stormed and sacked the city, profaned, polluted, and pillaged the temple. Two years later he came again to Jerusalem, still more infuriated by his forced withdrawal from Egypt at the order of the Romans (B.C. 168). But this time he assumed the show of friendship till the Sabbath came, and a frightful massacre was made of the unresisting people. Then followed one of the severest persecutions recorded in the history of religion, under the specious authority of an edict for uniformity of worship throughout the king's dominions; for Antiochus was a fanatical supporter of the Greek religion. The details are to be read in the two "Books of Maccabees," which alone among the historical books of the APOCRYPHA possess real value. The favorite test of conformity was the eating of swine's flesh; and the heroic endurance of the venerable ELEAZAR, and of the widow and her seven sons, who "had trial of cruel mockings and scourgings," makes this one of the brightest pages in the annals of Jewish or Christian martyrology (2 Macc. vi., vii.; comp. Heb. xi. 35, 36, the writer of which evidently had these martyrs in his mind).

This "fiery trial" served to purify the nation from the taint of Hellenism, a corruption, of which, as of the more ancient idolatries, the nobles were the leaders. Excepting a few striking cases of

[1] The conduct of Antiochus caused this epithet, which signifies "Illustrious," to be commonly changed into the nickname of *Epimanes*, "the Mad."

apostasy, the priests were steadfast; and once more, as before Sinai, the house of LEVI came to the rescue, and not only quelled idolatry and persecution, but established the independence of Judæa under the MACCABÆAN or ASMONÆAN princes.[2] An aged priest, named MATTATHIAS, the son of Simeon (or Simon), son of Johanan (John), son of Chasmon, of the course of Joarib (the first of David's twenty-four courses), and of the house of Eleazar, Aaron's elder son, had escaped from Jerusalem at the beginning of the persecution. He took up his abode at his own city of *Modin*[3] (probably on the edge of the great maritime plain of Philistia), with his five sons, John, Simon, Judas, Eleazar, and Jonathan, besides other kindred. When the king's officers came to Modin to enforce the edict, Mattathias slew the first man who approached the heathen altar, and then the royal commissioner himself; and, inviting all who were for the covenant to follow him, he fled with his sons to the mountains. Thence they issued forth, breaking down the heathen altars, and killing many idol-worshippers, with other acts of reformation. But Mattathias soon died, having with his last breath handed on the command to his third son, Judas.[4]

If his deeds had been done in any other country than the Holy Land, or in any other than God's own cause, historians would have placed JUDAS MACCABÆUS in the foremost rank of the heroes and martyrs of patriotism and freedom. Our space only permits a notice of the most marked features of his glorious career. After two victories, he was called to meet the half of all the levy of Syria, which Antiochus intrusted to Lysias, his lieutenant west of the Euphrates, with orders to extirpate *the whole Jewish nation*. Against 40,000 infantry and 7000 cavalry, Judas could only collect 6000 men at Mizpeh, like the little band of Saul in olden times. And, like Gideon, he weeded this small number to one-half, "who had neither armor nor swords to their minds," but who gained two victories over the two Syrian generals, and took their camp. Besides

[2] It may be well to explain these names at once. *Maccabee* was originally the surname of Judas, the third son of Mattathias. Its most probable etymology is from *Maccabah*, a *hammer*, like Charles *Martel*. *Asmonæan* (or rather *Chasmonæan*) is the proper name of the family, from Chasmon, the great-grandfather of Mattathias.

[3] Modin appears to have been on the edge of the highlands overlooking the great maritime plain of Philistia; so lofty and so near the coast that the details of the splendid tomb which Simon erected over his father and brothers were visible from the sea (see 1 Macc. xiii. 27–30).

[4] At the beginning of the war, a great disaster caused the Maccabees to lay aside the nice scruple of not defending themselves on the Sabbath; thus combining true "mercy" to their followers with the lawful "sacrifice" of their enemies.

great treasure, they found merchants who had come to buy the expected Jewish prisoners, but who were themselves now sold for slaves. Would that all slave-dealers since then had been served so! This first year was crowned with a fifth victory beyond the Jordan, in which 20,000 Syrians fell, followed by the capture of many strongholds of Gilead (B.C. 167).

Next year, Lysias marched with a great army to the fortress of Beth-sura ("*the house of the rock*"), which commands the road to Jerusalem from the south. His utter defeat gave the patriots possession of the capital, except the fort called the "Syrian Tower;" and his retreat to Antioch allowed an interval of rest for purifying the house of God. The memory of its new consecration on the 25th of Chisleu (Dec. B.C. 166) was, and is still, perpetuated by the "Feast of Dedication," which St. John speaks of as kept in the winter (John x. 22).

While Judas, with his brothers Simon and Jonathan, repelled the attacks of the old enemies of Judah—Edom, Ammon, and other surrounding nations—and overran Philistia and Samaria, Antiochus Epiphanes died in torment on his return from the East to crush the rebellion (B.C. 164). His young son Antiochus V. Eupator—a mere tool in the hands of Lysias—marched with that general to relieve the Syrian garrison at Jerusalem; and their capture of Beth-sura was attended by the first loss among the sons of Mattathias. ELEAZAR AVARAN, the fourth of the Maccabæan brothers, was crushed by an elephant, beneath which he had crept and killed it. A peace was now made, but shamefully violated by the king, who was no sooner admitted into Jerusalem than he pulled down the wall lately built by Judas. He himself was presently overthrown by Demetrius I. Soter (B.C. 162), who followed the subtler policy of attacking the Jews through their own divisions, Hellenism once more lifted its head under a usurping high-priest, *Joakim*, or by his Greek name ALCIMUS, who had been installed by Antiochus Eupator, while the rightful successor, ONIAS IV., built another temple in Egypt. But the people rejected the apostate; and a great army sent to his help under Nicanor was utterly defeated by Judas at *Adasa*, near Joshua's old battle-field of Beth-horon, on the 13th of Adar (end of February, B.C. 161). But in the same year this "Marathon" of the Maccabæan War was followed by its "Thermopylæ" at *Eleasa*, a place probably in the highlands above Ashdod. Jealousies had again sprung up among the zealots called "Assidæans" against the Maccabees; and, to oppose a fresh Syrian army of 20,000 foot and 2000 horse under Bacchides, Judas had only 3000 men, whom fear and disaffection thinned down to 800. "If our time be come, let us die manfully with our breth-

ren, and let us not stain our honor," said Judas before his last fight. Victorious over the wing opposed to him, he was overwhelmed by the numbers that assailed his rear as he pursued the fugitives to Azotus, and his death dispersed his followers. His brothers, Jonathan and Simon, buried him at Modin, amidst the lamentations of all the people, as they cried, "How is the valiant man fallen that delivered Israel!" (1 Macc. ix.).

While the Syrian general Bacchides and the apostate high-priest Alcimus were hunting down the patriots, JONATHAN (surnamed APPHUS, "*the Wary*"), the youngest of the Maccabæan brethren, held out in the wilderness of Tekoah, and took vengeance on some Arabs who had treacherously slain his eldest brother JOHN (Johanan). The other surviving brother, SIMON, was invaluable as a counsellor. The ensuing events are mixed up with the intricate vicissitudes of the Syrian kings and usurpers, whose interest sometimes prompted peace and sometimes war with the Maccabees. It must suffice to say that Jonathan was installed in the high-priesthood at the Feast of Tabernacles, B.C. 153, thus beginning the line of Asmonæan priest-princes; and that, ten years later, he was treacherously put to death by Tryphon, a usurper of the Syrian crown (B.C. 143).

Now at length the internal disorders of Syria enabled the second, and the last, survivor, of the Maccabæan brethren to complete the work; and the independence of Judæa was recognized by the king, Demetrius Nicator. Simon broke the last and heaviest link of the Syrian fetters by the reduction, through famine, of their tower in Jerusalem. The date of the levelling and purification of the site (the 23d of the 2d month=May, B.C. 142) was regarded as the *Epoch of Jewish Freedom*, and was kept as an annual festival. Simon was made hereditary high-priest; and the historian of the Maccabees dwells fondly on the peace which Judæa enjoyed under Simon. "Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. The ancient men sat in all the streets, communing together of good things, and the young men put on glorious and warlike apparel. He provided victuals for the cities, and set in them all manner of munition, so that his honorable name was renowned unto the end of the world. He made peace in the land, and Israel rejoiced with great joy. . . . He beautified the sanctuary, and multiplied the vessels of the temple" (1 Macc. xiii. 43–53). While his internal government was just and firm, he opened up a commerce with Europe through the port of Joppa, and renewed the treaties which Judas and Jonathan had made with Rome and Lacedæmon for aid against Syria. The letters in favor of the Jews, addressed by the Roman

Senate to the states and islands of Greece, and Asia Minor, and to the great potentates of Asia, including even the Parthian Arsaces, are a striking evidence of the wide diffusion of the Jewish race. A lasting memorial of Simon's services and of the gratitude of his country was inscribed on tablets of brass and set up in Mount Zion (1 Macc. xiv. 1–49; xv. 15–24). His prosperity was crowned by the victory of his two sons, Judas and John, in the last attack made by Syria against Judæa under Antiochus VII. Sidetes. But, as if the roll of the martyred Maccabees must not want its last name, Simon was treacherously murdered, with his eldest and third sons, Judas and Mattathias, by his own son-in-law, Ptolemy, at Jericho (B.C. 135). Thus, in exactly one generation of thirty-three years from the uprising of Mattathias, all his five sons had fallen in restoring the religion and freedom of their country.

It remained for JOHN HYRCANUS, the second son of Simon, to complete the work just when it seemed all undone. Having been accepted as leader at Jerusalem, he marched against Jericho; but the cruelties inflicted by Ptolemy on his mother and brothers upon the city walls caused John to retire, and Ptolemy escaped beyond the Jordan. Jerusalem, however, was soon forced to capitulate to the Syrians, and Judæa became once more tributary (B.C. 133). But the death of Antiochus in Parthia enabled John to cast off the yoke; and the restored king, Demetrius Nicator, finally confirmed his former grant of Jewish independence (B.C. 128). The state acquired its full extent by the conquest of the land beyond the Jordan and of the old foes in Idumæa and Samaria; and the schismatic temple on Mt. Gerizim was pulled down (B.C. 109). John built at Jerusalem the Tower of Baris, which afterwards became famous under the name of *Antonia*. But the close of his government saw the rupture of the religious unity of the nation by the rise of the opposing sects of the PHARISEES and SADDUCEES; and a personal quarrel with the former led John to join the latter sect.

John Hyrcanus died exactly sixty years, or the space of two complete generations, after his grandfather Matthias (B.C. 106). As he began a new generation of the Maccabæan house, so was he the first to escape the violent end to which his father and uncles had succumbed. His death marks the transition from the theocratic commonwealth, under the Maccabæn leaders, to the Asmonæan kingdom, which was established by his son Judas or Aristobulus, whose Greek name is but too significant of the Helenizing character of the new era.

Remains of Arch of Bridge of Temple.

CHAPTER XX.

THE NEW KINGDOM OF JUDÆA.

THE ASMONÆANS AND HEROD.—B.C. 106–B.C. 4.

JOHN HYRCANUS had called himself *Prince of Israel;* for the Maccabees loved to recognize the unity of the nation. But, from the time when the parts of its territory were re-united, the Greek and Roman name of JUDÆA begins to prevail. In its wider sense, that name denotes the whole land which we more frequently call PALESTINE, and which is divided into the four parts of *Judæa* in the south, *Samaria* in the centre, *Galilee* in the north, and *Peræa* beyond the Jordan. These names, already long used, are now required constantly in the narrative; and we have to speak of the kingdom founded on the death of Hyrcanus as the kingdom of Judæa. But far greater than any change of name is the sudden transition from the patriotism of the Maccabees to the scenes of murderous ambition and religious discord on which we have no need to dwell at length.

ARISTOBULUS I. (B.C. 106–5), the eldest son of John Hyrcanus, seized the high-priesthood, as well as the civil government, which had been left to his mother, whom he imprisoned and starved to death. He then assumed the diadem, and so founded the Asmonæan kingdom, which lasted for seventy years of perpetual confusion and crime. He conquered the district of Ituræa (afterwards

called Auranitis, the *Hauran*), and died in an agony of remorse, after putting his brother Antigonus to death from a false suspicion of treason. He was hated as a Sadducee and a favorer of Greek practices.

His eldest surviving brother, ALEXANDER JANNÆUS (B.C. 105–78), secured the diadem and mitre by the murder of his next brother. He effected some conquests, but drew down on his kingdom foreign invasion and civil war; and he celebrated his victory in the latter by gloating, as he feasted with his wives and concubines, over the crucifixion of 800 of his enemies. He left the high-priesthood to his elder son Hyrcanus, and the diadem to his wife ALEXANDRA (B.C. 78–69), to whom he gave such dying advice as reconciled the Pharisees both to her and to his own memory. But the queen secretly prepared for revenge, and aided her younger son Aristobulus to gain over the army, so that on her death and the succession of HYRCANUS II., his brother defeated the forces of the Pharisees, marched upon Jerusalem, and seized the diadem and high-priesthood as ARISTOBULUS II. (B.C. 69–63), allowing Hyrcanus to retire into private life. Scarcely was this effected, when a new enemy arose in the person of an Idumæan named ANTIPATER, the son of Antipas, and the father of Herod the Great.[1] By his advice Hyrcanus fled to ARETAS, king of the Nabathæan Arabs, whose capital was the rock-hewn city of Petra; and this king, with Hyrcanus and Antipater, led an army of 50,000 men against Aristobulus, whom they defeated and shut up in Jerusalem (B.C. 65).

But now the civil war brought ROME upon the scene as the stern arbiter foreshadowed by the *iron* of Nebuchadnezzar's vision. While Pompey was pursuing Mithridates to his last strongholds, his lieutenant Scaurus conquered Syria, and ordered Aretas to withdraw from Jerusalem (B.C. 64); and the quarrel of the two brothers was referred to Pompey. The rashness of Aristobulus caused his own imprisonment and the storming of Jerusalem, with the slaughter of 10,000 Jews. The temple was profaned by the presence of the Roman standards, "the abomination that maketh desolate," as Daniel had foretold (Dan. xi. 31; xii. 11). Pompey himself entered the Holy of Holies, but he left the sacred vessels and treasures untouched. Having imposed a tribute, and demolished the walls of Jerusalem, he carried off Aristobulus and his family to Rome, and left to Hyrcanus the priesthood and principality (limited to Judæa Proper), *forbidding him to assume the crown* (B.C. 63). It seems that Judæa was now annexed to the new prov-

[1] It must be remembered that the Idumæans had been conquered and brought over to Judaism by John Hyrcanus. Antipater was brought up at the Jewish court.

ince of Syria, though under a separate government; at all events, *it was henceforth virtually subject to Rome;* and it was really governed for her by Antipater, under its nominal prince.

Scarcely was Hyrcanus II. restored (B.C. 63–40), when the progress of ALEXANDER (the elder son of Aristobulus II.), who had escaped on the way to Rome, caused the intervention of Gabinius, the proconsul of Syria, who aided the high-priest at the cost of transferring his power to five local Sanhedrims. But now Aristobulus returned, having escaped from Rome with his younger son Antigonus; but they were defeated by Gabinius and sent back to Rome. Alexander, who gathered an army of 80,000 men during the absence of Gabinius in Egypt, was utterly defeated on his return. To these wars was added the plunder of the temple by the rapacious Crassus, when, as proconsul of Syria, he visited Jerusalem on his march against the Parthians (B.C. 54). The great Civil War of Rome at length involved the fate of Aristobulus and Alexander. The father, sent back by Cæsar to secure Judæa, was murdered on the way; the son was executed by Scipio at Antioch. Antigonus remained, but Cæsar passed him over, to reward the services of Antipater in his Egyptian campaigns. While the puppet Hyrcanus was nominally restored to the rule which Gabinius had taken away, by the name of *Ethnarch*, the real power was intrusted to Antipater, as *Procurator of Judæa* (B.C. 48), though the series of Roman governors with that title is not considered to begin till the death of Herod the Great. The aggrandizement of the house of Antipater occupies the few remaining years of the nominal Asmonæn kingdom.

HEROD (properly *Herôdes*, a Greek name) now appears upon the scene at the age of fifteen. He was the second son of Antipater. In Galilee, the government assigned to him by his father, his energy in putting down the brigands roused the jealousy of the Sanhedrim, who called him to answer for his assumption of the power of life and death. He appeared before them in arms, and wearing the royal purple, with a menacing letter from Sextus Cæsar, the governor of Syria. Only one man, Sameas, dared to rebuke him; Hyrcanus adjourned the trial, and Herod withdrew to Sextus Cæsar, who made him governor of Cœle-Syria.

After Julius Cæsar's assassination (B.C. 44), Cassius, as proconsul of Syria, exacted an immense contribution from Jerusalem, and sold the people of several defaulting villages as slaves. The party of the Pharisees again lifted their heads under Malichus (a courtier of Hyrcanus), who poisoned Antipater. But Herod, whose art of conciliating men was unrivalled, won the proconsul's favor; so that when he avenged his father's death by slaying Malichus in

the presence of Hyrcanus, Cassius approved the deed. Herod next defeated Antigonus, who had invaded Galilee on the departure of Cassius, while his elder brother, Phasaël, put down a rising at Jerusalem. Once more the battle of Philippi (B.C. 42) seemed to give Hyrcanus and the Pharisees a chance of throwing off the yoke of the *Herodians*, as Herod's party was called; but Herod won over Hyrcanus himself, and was betrothed to his grand-daughter Mariamne, the daughter of Alexander, the elder son of Aristobulus. By this alliance (the marriage itself took place five years later) Herod became the representative both of Hyrcanus and Aristobulus as against the claims of Antigonus, who was the younger son of Aristobulus. He secured the friendship of Mark Antony, who divided the government of Palestine between Herod and Phasaël, and renewed the privileges which Cæsar had granted to the Jews (B.C. 41).

But now a new hope arose for Antigonus. While Antony remained in Egypt, Syria revolted, and called in the aid of the Parthians, whom Antigonus bribed to march upon Jerusalem. Herod escaped to Rome; his brother Phasaël committed suicide in prison; Hyrcanus had his ears cut off, a mutilation which disqualified him for the priesthood; and ANTIGONUS at length wore the Asmonæan crown for three years (B.C. 40–37). But this nominal reign was spent in a losing conflict with Herod, who, in a week from his arrival at Rome, won the favor of Octavian (it was now the time of the first triumvirate); and, though he artfully advocated the claims of young Aristobulus, the son of Alexander and brother of Mariamne, his friend Antony obtained a decree of the Senate, appointing Herod king of Judæa, and he landed at Ptolemaïs only three months after his flight (B.C. 40). The war was prolonged chiefly by the double-dealing of the Roman general Silo; but Herod, supported by Antony, at length gained a decisive battle, and took Jerusalem after a six months' siege. Antigonus was sent in chains to Antony; and this last king of the Maccabæan line was the first sovereign who ended his life beneath the rods and axe of a Roman lictor (B.C. 37). Three years later, the last scion of the Asmonæan house fell a victim to the jealousy of his brother-in-law. The young Aristobulus, made high-priest by Herod, was received by the people with such acclamations, that the king caused him to be drowned while bathing. The aged Hyrcanus was put to death after another three years (B.C. 30).

HEROD, miscalled THE GREAT (B.C. 37–4), founded a dynasty of princes, who ruled in different parts of Palestine under various titles; but he himself was the only king of the whole land, to which he added Trachonitis, Auranitis, and Batanæa, beyond the Jordan.

By birth an Idumæan, by policy and predilection an adherent and imitator of Rome, he seemed to many of his subjects little better than a heathen conqueror. He signalized his elevation to the throne by offerings to the Capitoline Jupiter; introduced heathen games within the walls of Jerusalem; and surrounded himself with foreign mercenaries. The chiefs of the Asmonæan party were put to death, including the whole Sanhedrim, with two exceptions. But the complicated details of his blood-stained reign must be left for future study; and it is even a relief that our space does not permit the recital of his massacres and intrigues; the alternations of his favor with Antony, Cleopatra, and Augustus; and, above all, the horrid scenes of sanguinary jealousy to which nearly his whole family fell victims. The successive executions of his brother Joseph, his wife Mariamne, and her mother Alexandra, and his sons Aristobulus and Alexander, were crowned by the closing horror of that of his favorite son Antipater, almost in the moment of his own death. The more subtle side of his character is seen in the skill with which he appeased Cleopatra, and made his very fidelity to Antony a passport to the favor of Augustus. His only great war was with Malchus king of Arabia, whom, after some reverses, he defeated.

Herod's public administration was directed to the increase of his own royal state, and the gratification of his imperial master, as well as by the subtile policy of counterbalancing by a strong Grecian party the turbulent and exclusive spirit of the Jews. His public works were splendid. He enlarged the palace of the Asmonæans, and strengthened the fort of Baris, adjoining the temple, which he called *Antonia*, after his patron. He restored Samaria, and called it *Sebasté*, in honor of Augustus, after whom also he named his splendid maritime city of CÆSAREA, which was afterwards the Roman capital of Palestine. The other city of the same name, Cæsarea Philippi, was built by his son Philip around a splendid temple which Herod erected to Augustus at the chief source of the Jordan.

While thus honoring his heathen patron, he sought the favor of the Jews by the restoration of the TEMPLE, the design of which he announced to the people assembled at the Passover (B.C. 20 or 19). It was a stately pile of Græco-Roman architecture, on the old foundations of Solomon and Zerubbabel. The holy "house" (*vaός*), including the Porch, the Holy Place, and the Holy of Holies, was finished in a year and a half (B.C. 16), and the court and cloisters in eight years (B.C. 9); but it received such constant additions, that it was still "in building" forty-six years from its commencement (John ii. 20); and Josephus places its completion by Herod Agrip-

pa II. only five years before its destruction (A.D. 65). But this splendid work did not blind the Jews to Herod's real policy; and his placing a large golden eagle, the symbol of the Roman Empire, over the Porch, provoked an outbreak, the ringleaders of which were burnt alive (about B.C. 7).

The domestic horrors of Herod's reign had reached their height in the conspiracy of his favorite son Antipater, when Herod was seized with a painful and loathsome disease. Amidst his sufferings, he was alarmed by the ominous inquiry made by certain strangers from the East, "Where is He that is born KING OF THE JEWS?" and in his rage and terror he perpetrated the massacre of Bethlehem (see Chap. XXI.). Soon after this his envoys returned from Rome with the consent of Augustus to Herod's dealing as he pleased with his guilty son, though the milder alternative of banishment was suggested. About the same time, Herod attempted suicide in a paroxysm of agony. The rumor of his death spread through the palace. Antipater tried to bribe his jailer, who reported the offer to Herod, and the tyrant's dying breath gave the order for his son's execution. It appears to have been in connection with the fate of Antipater, perhaps as the expression of his own disgust in yielding to the king's importunity, that Augustus uttered the celebrated sarcasm, "It is better to be Herod's hog than his son;" for his religion forbade his slaughtering the former. But if we look more closely into the form in which the story is preserved, we shall find that, amidst a natural confusion, it supplies an incidental proof that the massacre of Bethlehem was known at Rome. After using his last remnant of strength to give final directions about his will, he expired five days after the death of Antipater, shortly before the Passover (April 1st, B.C. 4).[2] He had just entered on the thirty-seventh year of his reign, dating from the edict which gave him the kingdom, and the thirty-fourth of his actual possession of the throne, dating from the death of Antigonus.

[2] There is now no doubt that the common era of the birth of our Saviour is wrong by four years. Christ was born shortly before the death of Herod, and we know that the latter died four years before the Christian era.

Bethlehem.

PART III.

THE HISTORY OF THE NEW TESTAMENT.

FROM THE NATIVITY OF JESUS CHRIST TO THE DESTRUCTION OF JERUSALEM.—B.C. 4–A.D. 70.

CHAPTER XXI.

THE NATIVITY AND EARLY MINISTRY OF JESUS CHRIST, TO HIS FIRST PASSOVER.—B.C. 4–A.D. 27.

The History of the New Covenant divides itself into two great parts: *The Revelation of the Gospel* by Jesus Christ, including the accomplishment of his work of redemption; and *The Propagation of the Gospel*, and the full establishment of the Christian Church, by his Apostles after his ascension. The former is re-

lated in the *Four Gospels*, in the various forms suited to the special purpose of each Evangelist, which have to be compared and harmonized. The latter is related in the *Acts of the Apostles*, and developed and illustrated in their *Epistles* or *Letters to the Churches*, as well as to individuals, which also afford further materials for the history. In both cases it is the object of this elementary work to set the leading points of the narrative in their own clear light and proper order, leaving doubtful questions and theological lessons for more advanced study. And as this book is a companion to, not in any sense a substitute for, the New Testament, which the reader will always have before him, the unnecessary repetition of its details is avoided.

The openings of the Four Gospels give four different, but almost equally important, starting-points for all that follows. St. John goes back to the true "beginning" in the divine glory and creative work of the Word, which was manifested in the flesh. St. Luke, with the practical view of instructing new converts, traces the story in order, from the wonders which heralded the births of Jesus and his forerunner. St. Matthew, who writes with constant reference to the fulfillment of prophecy, shows that Jesus was by his descent and birth the Messiah or Christ[1] predicted by the prophets from the earliest times, the "seed" promised to Adam and Abraham, and the royal son of David. St. Mark, whose Gospel has all the signs of being a condensed account, dates "the beginning of the Gospel of Jesus Christ, the Son of God," from the ministry of John the Baptist as his forerunner.

In order of time, then, the narrative begins with the striking story of the aged and blameless couple, Zacharias and Elisabeth, both of priestly descent, who were childless and hopeless of offspring. During his week of service in the temple, as a priest of the course of Abia (or Abijah), the eighth of the courses appointed by David, Zacharias had carried the blood of the lamb of the daily sacrifice into the Holy Place, to offer it with incense, while the people were praying without; when the angel Gabriel appeared to him, to announce that Elisabeth should bear a son, whose name was to be called John (Heb. *Johanan*, i. e., "*Gift of Jehovah*," like the Greek *Theodore*). The child was to be brought up as a Nazarite, like Elijah, in preparation for the ministry which had been assigned by the prophet Malachi to the new Elijah, as the forerunner of the Lord (Mal. iv. 5). For a sign, the unbelieving father was struck dumb, till the prophecy should be fulfilled.

Six months later the same angel was sent to Nazareth, in Galilee,

[1] Once for all it may be here stated that Christ (Χριστός) is the Greek translation of the Hebrew word Messiah, signifying Anointed.

to MARY, a virgin betrothed to Joseph (who, like herself, was of the royal line of David), to salute her as "blessed among women," and the destined mother of a child who should be called JESUS (Heb. *Joshua*, i. e., "*Help or salvation of Jehovah*").[2] This repetition of the name of the great leader of Israel was explained by his far higher character as "the Son of the Highest," who had "given him the throne of his father David;" and again afterwards by the word of the same angel to Joseph: "Thou shalt call his name JESUS, for He shall *save his people from their sins*" (Matt. i. 21). This "Annunciation of the Virgin Mary," as it is called by the Church,[3] was confirmed by the salutation of her cousin Elisabeth, whom Mary visited in her retirement, and afterwards by the revelation by which the same angel removed Joseph's suspicions of his betrothed wife (Luke i.; Matt. i.).

In due time Elisabeth's promised child was born; and, at his circumcision, his father's tongue was loosed, to give him the name appointed by the angel, and to surprise his assembled friends by the prophetic announcement of his destiny and of the coming visitation of Israel, in the hymn called the "Benedictus." John is at once withdrawn for a time, to undergo the training of a Nazarite: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke i.). He lived in the wild region west of the Dead Sea, clad, like Elijah, in the prophet's garment of camel's hair, and feeding on locusts and wild honey (comp. Lev. xi. 22).

Six months later Jesus was born.[4] We have seen that his parents lived at NAZARETH, a city in the hills of Galilee, north of the plain of Esdraelon. But the sure word of prophecy had declared that Christ should be born at BETHLEHEM in Judah, the native place of his royal father David, and it was thus fulfilled. Augustus issued a decree for a census of "all the world," that is, the Roman empire and its subject kingdoms, among which Herod's was reckoned. "All went to be enrolled, *every one to his own city*;" and so Joseph and Mary were brought to that stable in Bethlehem where the birth of Jesus and the "good tidings" of his Gospel were first announced by angels to the shepherds on the hills by night. Born still under the law of Moses, he was circumcised on the eighth day, and on the fortieth he was presented in the temple, with those

[2] At this first step, as in many others afterwards, we lose much of the *human interest* of our Saviour's course, if we forget that JESUS was a common and favorite name with the Jews, especially in the Asmonæan period.

[3] It is commemorated by the "Feast of the Annunciation," commonly called "Lady Day," on March 25th.

[4] See the Note at the end of Chap. XX.

offerings for a first-born son which the law appointed for the *poor* (Lev. xii.). Here he was welcomed by the prophetic voices of Simeon and Anna, who had long waited by inspiration to behold the CHRIST, the "Anointed of Jehovah," as the "Salvation of God" and the "*Light of the Gentiles*," as well as the "Glory of Israel;" and Anna "spoke of him to all that looked for redemption in Israel" (Luke ii.).

Doubtless these were chiefly the obscure and poor; but another announcement of his advent added to the agonies of Herod's fatal illness, and set all Jerusalem in commotion. We need not repeat the story of the "wise men," or rather MAGIANS—a name which seems to point to a home on the banks of the Tigris and Euphrates —who, with their offerings, were the first-fruits of the Gentile world, among whom "God had not left himself without a witness." The answer which Herod's inquiries drew from the Sanhedrim is the first of many proofs that the blindness of the Jews to the Messiahship of Jesus was willful. The refuge of the holy family in Egypt formed a step by which the course of his life was conformed to his people's history, and so fulfilled, in its highest sense, the saying of the prophet Hosea, "Out of Egypt have I called my son" (Hosea, xi. 1). The death of Herod, shortly before the Passover of B.C. 4, was the signal for their return; but the news of the succession of Archelaus, in place of the popular Herod Antipas, caused them to turn aside by the coast road to Galilee, to their old abode at Nazareth. That city, odious to the Jews of Judah, gave to Jesus and his disciples their first name of NAZARENES, still used in derision by some Jews (Matt. ii.).

Here we lose sight of Jesus till his twelfth year; and we are only told that "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke ii. 39, 40). These words indicate that study of the Scriptures, and that inward preparation for his mission, which he showed among the rabbis in the temple when he went up with his parents, at the age of twelve, to keep his first Passover (A.D. 8 or 9). After plainly announcing his inspiring consciousness that "He must be about his Father's business," he proved, by returning home and living in obedience to his parents, that he had learnt to wait God's time (Luke ii. 41–52). That "Jesus increased in wisdom and in stature, and in favor with God and man," is the only record of the eighteen years before his appearance at the age of thirty.

To understand the circumstances amidst which he began his ministry, and the careful dates given by St. Luke, we must glance briefly at the state of Palestine during these thirty years.

The disposal of Herod's succession will be better understood from the following table:

A. HEROD THE GREAT.

Wives.	*Sons.*	
i. Doris	1. Antipater	*Executed by their father in his lifetime.*
ii. Mariamne, grandd. of Hyrcanus II.	2. Aristobulus	
	3. Alexander	
iii. Mariamne, d. of Simon	4. HEROD PHILIP I. (m. Herodias)	*Lived as a private person.*
iv. Malthace, a Samaritan	5. HEROD ANTIPAS	*Tetrarch of Galilee.*
	6. ARCHELAUS	*Ethnarch of Judæa.*
v. Cleopatra	7. HEROD PHILIP II. (m. Salome, d. of Philip I. and Herodias).	*Tetrarch of Northern Perœa, etc.*

B. Children of Aristobulus:

1. HEROD AGRIPPA I. ..... *King of Judæa.*
2. HERODIAS, m.—
   (1) Herod Philip I.
   (2) Herod Antipas.

C. Children of HEROD AGRIPPA I.:

1. HEROD AGRIPPA II. (titular king) ..... *Tetrarch of N. Perœa, etc.*
2. BERENICE ..... Named in Acts xxv. 23.
3. DRUSILLA, m. to FELIX ..... Named in Acts xxiv. 24.

The name of "Herod" was adopted in the family much as "Cæsar" and "Napoleon" in the Roman and French empires.

During his last illness, Herod made a will in favor of the sons of Malthace. The elder of them, Herod Antipas, was first named by Herod his successor; but the last change in the king's will transferred that dignity to ARCHELAUS, leaving to Antipas the government of Galilee and Peræa (in the narrow sense), with the title of *Tetrarch.*[5] The northern part of the trans-Jordanic country, including Ituræa, Gaulonitis, and Batanæa, with Trachonitis, were made a tetrarchy for Philip, the son of Cleopatra. Pending the ratification of Herod's will by Augustus, Archelaus succeeded to his father's power, and promised relief from his tyranny. While he and Herod Antipas went to Rome to receive the decision of Augustus on Herod's will, the rapacity of the Roman general Sabinus (who is reckoned the first Procurator of Judæa) provoked sanguinary tumults at Jerusalem. Augustus confirmed Herod's will in all essential points, but only granted to Archelaus the title of *Ethnarch*

[5] Literally "governor of a fourth part," but applied indefinitely to petty princes.

("*Ruler of a Tribe or Nation*"). After a few years his tyranny provoked an appeal to Augustus, who suddenly summoned him to Rome and banished him to Vienna (*Vienne*), in Gaul (A.D. 7). Thus "the sceptre departed from Judah," and Judæa, including Samaria and part of Galilee, was annexed to the Roman province of Syria, but was separately governed by councils, under a procurator, who resided at Cæsarea.

In Galilee and Peræa, HEROD ANTIPAS, or, as he is commonly called in the Gospels, HEROD THE TETRARCH, aspired to be the patron and protector of the Jews. He appears twice in the Gospels; as the hearer and the murderer of John the Baptist, and as taking part with Pilate in the condemnation of our Lord, who sums up the weak but crafty character of Antipas in the epithet "that fox" (Luke xiii. 32). After a government of forty-three years, his ambition to obtain the royal crown, and his intrigues against his nephew, Herod Agrippa I.,[6] brought upon him the sentence of deposition from Caligula (A.D. 39), who banished him to Lugdunum (*Lyon*), in Gaul; so that the "king and ruler," who "took counsel together against the Lord and his anointed," were neighbors in their exile.

PHILIP, or HEROD PHILIP, the tetrarch of Ituræa, Trachonitis, and Batanæa—that is, of the northern part of the country east of Jordan—was brought up at Rome, like his half-brothers Archelaus and Antipas; and he indulged the tastes acquired there by building the beautiful city of Cæsarea Philippi, by the chief source of the Jordan, at the foot of Anti-Libanus. This city, on the extreme northern limit of Palestine, was also the northern limit of our Lord's journeys, and the scene of one of his most momentous discourses, when he sought a refuge both from the Jews and Herod under the just and moderate rule of Philip (Matt. xvi.; Mark viii.). On Philip's death in A.D. 33, his tetrarchy was annexed to the province of Syria.

We can now understand the concurrent dates, which St. Luke so carefully assigns to the event which St. Mark properly calls "the beginning of the Gospel of Jesus Christ," namely, the preaching of his forerunner, JOHN THE BAPTIST, in the wilderness of Judæa[7] (Luke iii. 1, 2; Mark i. 1; Matt. iii. 1). His mission, as foretold

[6] This prince, under whom, by the favor of Caligula, the dominions of Herod were for a short time re-united, will be spoken of in the history of the Apostles.

[7] "Lysanias being tetrarch of Abilene:" this was a small and beautiful region on the eastern slope of Anti-Libanus. "The fifteenth year of Tiberius," reckoned from his association with Augustus in A.D. 12, brings us to A.D. 26, the date usually received; but the fifteenth year of his own reign would bring us to A.D. 28.

by Malachi, was, like that of Elijah, to enforce *repentance* and *amendment of life* on a thoroughly corrupt and ungodly generation, as the only means of entering into that "kingdom of heaven" which he declared to be "at hand;" and all who were willing to begin this new life were enrolled by *baptism*, the well-known form by which proselytes were admitted to the Jewish Church. The chief men of the nation, forming the rival sects of the Pharisees and Sadducees, "frustrated the counsel of God against themselves, being not baptized of him;" but it was otherwise with the mass of the people, especially the Publicans.[8] Of these, "Jerusalem and all Judæa, and all the region round about Jordan, were baptized of him in Jordan, confessing their sins" (Matt. iii.; Mark i.; Luke iii.).

Assuming that John began his ministry, like Jesus, at the prescribed Levitical age of thirty (Luke iii. 23; comp. Numbers iv. 3, 35, 39, 43, 47), it had lasted about six months (to the end of A.D. 26), when Jesus came from Nazareth to submit himself to the initiatory rite. "For thus," he said, "it became him to fulfill all righteousness"—all the claims of the law upon the sinner, in whose *likeness* he had come, though having himself no sin to wash away. As he came up from the water, a double sign was given from heaven to the eyes and ears of the people among whom he stood. They *saw* the sky open, and a dove—the emblem of the Spirit of God—descending and resting upon him; they *heard* a voice from heaven—that Voice of God which was known as the *Bath-Col*[9]—attesting his mission: "THOU ART MY BELOVED SON, IN WHOM I AM WELL PLEASED." All saw and heard; but to John it was revealed by God that these signs marked him whose coming he had announced as One greater than himself, "who should baptize with *fire* and the Holy Ghost"—with an inward, thorough, spiritual purification.

After being thus shown for a moment, Jesus was withdrawn from the eyes of the people, for he, as well as they, needed a further preparation. While they remained, or returned to their homes, to learn further and to practise the repentance preached by John, he was led, or, as Mark says, "driven" (like Elijah) by the Spirit into the wilderness, to undergo, during forty days and nights of solitude and fasting, the great moral trial of his humanity—the second great trial of human nature itself. And it came to him in the same threefold form as the first, by the agency of Satan appeal-

[8] This name, which properly denotes the great farmers of the Roman revenue, was also applied to the subordinate officers who collected the tribute (properly called *portitores*). The latter are the "Publicans" of the New Testament—a class doubly hateful for their extortion, and as the officers of the foreign master.

[9] Literally "daughter of the voice."

ing to the pleasures of sense, the love of praise, the desire of gain. "He was in all points tempted just as we are, yet without sin" (Matt. iv. 1–11; Mark i. 12, 13; Luke iv. 1–13).

It was probably during his absence that the rulers at Jerusalem, alarmed at the news that came from the desert, sent priests and Levites requiring John to tell them plainly who he was, and received the answer which marked him as the forerunner of the Messiah, as foretold by Isaiah (John i. 19–25; comp. Deut. xviii. 15, 18; and Isa. xl. 3). But presently this denial of his own Messiahship was followed by the emphatic words, "*There standeth one among you*, whom ye know not," who was his Lord and theirs. For Jesus had now returned from the scene of his temptation; and, on the next day, John pointed to him in person as "THE LAMB OF GOD, THAT TAKETH AWAY THE SIN OF THE WORLD." But—such is the law by which truth works—this public proclamation was less effective than its private repetition on the following day—apparently about the time of the evening sacrifice—to two of John's disciples, of whom one was ANDREW, and the other (we may safely declare from internal evidence) was the Evangelist JOHN, who tells the story. In his words we read how these two followed Jesus, and how Andrew sought his brother Peter with the assurance, "We have found the Messiah," and so, on that evening, three fishermen, sitting with Jesus in a hut beside the Jordan, already formed the CHRISTIAN CHURCH; how, on the next day, as Jesus went on to Galilee, the little band was increased by the call of PHILIP, of Bethsaida, who brought his friend NATHANAEL,[10] of Cana; and in what weighty words Jesus already told them the mysteries of his future course, and the parts suited to their characters (John i. 26–51).

Thus early surrounded by the first of those "chosen witnesses of all his deeds, who ate and drank with him" (Acts x. 39, 41), he gave the first proof of his divine power, in the narrow circle of a family party, by performing, at his mother's invitation — but not without a rebuke of her too great eagerness to see him put forth his claims—the miracle of turning water into wine at the marriage-feast at Cana, in Galilee (John ii. 1–12). This wonder—so significant of the nature of his kingdom — was "the beginning of his miracles," not only as the first in time, but as introducing the great principle of all his miracles, at once to "make manifest his glory," and to cause "his disciples to believe on him" (ver. 11). His retirement to Capernaum, with his *mother*, *brethren*, *and disciples*, for the brief space before the opening of his public ministry at Jerusalem, brings us to the eve of the Passover of A.D. 27 (John ii. 12).

[10] His more usual name BAR-THOLOMEW (Βαρθολομαῖος) is a patronymic, meaning "Son of Talmai" (Matt. x. 3; Mark iii. 18; Luke vi. 14).

Nazareth.

CHAPTER XXII.

FIRST YEAR OF CHRIST'S PUBLIC MINISTRY.—FROM HIS FIRST TO HIS SECOND PASSOVER.—A.D. 27, 28.

St. John's narrative now carries our Saviour up to the Passover at Jerusalem, and relates some incidents of great importance; and then takes him back to Galilee to enter on his ministry in that land to which the other three Evangelists pass directly from his baptism. And the reason is plain. The first three Evangelists dwell upon our Saviour's ministry in Galilee, where his public preaching really began. The Galilean disciples, from whom they derived their information, were either (like Matthew himself) not yet called, or (like Peter and Andrew, Philip and Nathanael) were not yet called *as his constant followers.* These four appear to have remained at home, while John, already "the beloved disciple," alone went up with Jesus to Jerusalem, and saw and heard the deeds and discourses which he relates manifestly of his own knowledge (John ii., iii., iv.). Over this ground, then, we have to follow him.

After the short stay at Capernaum, John adds: "And the Jews' Passover was at hand," and Jesus went up to Jerusalem. Malachi's prophecy of the "messenger," who, God said, was to be sent "to prepare the way before me," goes on, "and the Lord, whom ye seek, shall suddenly come to his temple" (Mal. iii. 1). On these words the Jews, ever "seeking for a *sign*," are said to have built the expectation of some signal appearance of the Messiah in glory, which would at once reveal him to the worshippers. But they knew him not when he appeared to rebuke the traffic and disorder by which they profaned the temple to make gain out of the visitors to the Passover.[1] He did come with *authority*, driving out the pollutions, and calling the house of God "My Father's house." But this only provoked cavil; and their demand for a sign was answered by his prophecy of the murderous lengths to which their unbelief would rage against him, and of the crowning evidence which would be given by his resurrection (John ii. 13-22). To this sign he added miracles, which gained many hasty hollow converts (John ii. 23-25). The most genuine, and not the less so for his hesitation, was one of the most unlikely and the most secret in his profession; but the Pharisee and ruler who came to Jesus by night, and meekly submitted to have his learned ignorance rebuked and enlightened, afterwards spoke up for him in the Sanhedrim, and helped to lay his body in the tomb. Meanwhile the timid faith of Nicodemus was rewarded by that wondrous discourse which contains the spiritual essence of the Gospel, and which we can not doubt that John sat by and heard (John iii. 1–21).

The statement that "Jesus did not commit himself" to those professed disciples, whose hearts he too well knew (John ii. 24, 25), seems to imply a scheme for proclaiming him thus early as King of the Jews; for their passions were now fermenting beneath the tyranny of Pilate,[2] and the Passover was the usual season of insurrection. Such may have been the reason of his withdrawing, with those disciples who chose to follow him, to the country districts of Judæa. Here he began openly to receive converts, who were baptized, not by himself, but by his disciples; and the rapid increase of his followers called forth from John the Baptist that discourse to his jealous disciples which formed his last and clearest testimony to Christ and his Gospel (John iii. 22–26; comp. iv. 1, 2). It was while Christ "tarried" some time in those parts (ii. 22) that John was thrown into prison by Herod; and the removal of the one

[1] The sheep, oxen, and doves were for sale to the worshippers for sacrifices; the tables of the money-changers for the convenience of those who had to pay the temple-tax of half a shekel.

[2] Pontius Pilate was Procurator of Judæa, A.D. 26–36.

prophet may have encouraged the Jews to plot against the other (John iv. 1, 2). Upon hearing both of John's imprisonment and of their schemes, Jesus resolved to remove from Judæa into Galilee (ver. 3; Matt. iv. 12). This may seem a strange step, considering that it was Herod who had imprisoned John. But our Lord's real danger was from the Jews; and in the retired district round the Lake of Galilee he would be safe from Herod till he gave him some personal offense.

The route which Christ followed is particularly marked by John: "He must needs go through Samaria" (John iv. 4)—that is, the district, not the city. It is by no means to be assumed that this was just the natural route. Even from Jerusalem, travellers often followed the route up the Jordan, to avoid contact with the hated Samaritans; and the appearance of a Jewish traveller at Jacob's Well was unusual enough to cause surprise. But from our Lord's starting-point, on the Jordan, and apparently rather high up its course, the valley of the river was much the nearest road to the Lake of Galilee; and he went out of his way, when he turned to the left through a pass leading into the valley of Shechem. Hence St. John's use of that "*must*," the force of which we have now to notice. It marks the order in which our Saviour's public mission was fulfilled. Driven from Jerusalem and Judæa, he repaired to the more ancient sanctuary of Israel, where Abraham, Jacob, and Joshua had set up the worship of Jehovah. Sitting by the well, which tradition still cherishes as the gift of Jacob, in the valley between Mounts Gerizim and Ebal, he expounded to a degraded woman of the half-heathen people of Sychar (Shechem), who yet boasted to be the true children of the patriarchs, his own great gift of living water in the heart, and the spiritual worship which should supersede that both of Jerusalem and Gerizim. Her eagerness to impart the news to her fellow-townsmen brought to him disciples, who at once received him with that spiritual faith in his true mission which the Jews had wanted: "We have heard him ourselves, and know that this is indeed the CHRIST, the Saviour of the world" (John iv. 1–42).

After two days spent at Sychar with these earnest converts, Jesus went on to Galilee, where it was appointed for him to begin the public preaching of his Gospel, and where he well knew the rejection that awaited him: "For Jesus himself testified that *a prophet hath no honor in his own country*" (John iv. 43, 44). Let the young reader observe that this saying—so often misquoted by the querulous selfishness of men who forsooth call themselves prophets—is *not* the reason for his leaving Judæa to avoid contumely, but for his going on to Galilee to face it. At first the Galileans "received him."

Many of them had been to the Passover and seen his miracles at Jerusalem; and they were proud to have their own prophet back among them (John iv. 45). Their true spirit is disclosed by his own words, "Except ye see signs and wonders, ye will not believe" (John iv. 48). It was probably to avoid their curiosity that he went to Cana, living (it seems) in quiet retirement, till a courtier of Herod Antipas, residing at Capernaum, came to ask him to heal his son of a fever; and his second miracle wrought at this favored spot proved the power of his word to act afar as well as near (John iv. 46–54).

And now the time had come for the opening of our Lord's public ministry as the Prophet and Teacher of his Gospel. At Jerusalem he had offered himself in the temple, the centre of religion, and on the great feast which was his own type, to Jews from all parts of the world, and specially to the priests and rulers, by *signs*, which ought to have revealed their expected Messiah. But their hearts were hardened, and their eyes were blinded; and the plain and open preaching of his Gospel *in words* was reserved for the least likely part of the Jewish world. It was fit that the message of salvation alike to Jew and Gentile should be proclaimed in that part of the Jewish land whose mixed population was by birth half heathen, and for that reason probably the freer from Judaic narrowness. "Galilee of the Gentiles" had been named by Isaiah, seven centuries before, as the land on which the promised "day-spring" should first rise, and now "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light sprang up" (Isa. ix. 1, 2; Matt. iv. 14–16). "*The word which began from* GALILEE, after the baptism which John preached," is St. Peter's description of our Saviour's ministry (Acts x. 37); and the first two Evangelists date its commencement from his arrival in Galilee after the imprisonment of John the Baptist; while Luke marks it still more emphatically by the words, "*And Jesus returned* IN THE POWER OF THE SPIRIT into Galilee" (Matt. iv. 12; Mark i. 15; Luke iv. 14). The "fame of him, which went out throughout all the regions round about" (Luke, *l. c.*), seems to refer to the quiet time he spent at Cana; but soon "he taught in their synagogues, being glorified of all" (*ibid.*), "preaching the GOSPEL OF THE KINGDOM OF GOD, and saying, *The time is fulfilled, and the kingdom of God is at hand:* repent ye and believe the Gospel" (Mark i. 15). These first words seem only to re-echo the note of preparation sounded by his forerunner, but with one striking difference—he invites to FAITH as well as repentance. And he soon revealed the GOSPEL which they were required to believe, and he chose one Sabbath and one synagogue to expound more plainly the prophecies which, in

foretelling the time which now was fulfilled, pointed to himself as the Messiah, the King of that promised kingdom.

Following that order of quiet and natural progress which was the law of his kingdom—working like leaven, and appealing first to those who ought to have been prepared to receive it—"He came to his own, and his own received him not." Coming to his home at Nazareth, he went into the synagogue on the Sabbath-day, "*as his custom was.*" According to the usage of the synagogues, he was invited to read the Scriptures and to address the people. The "minister" or clerk of the synagogue handed to him from the sacred chest a roll, which, in the regular course, happened (as men say) to be "the Book of the prophet Isaiah." He opened it and read this passage: "*The Spirit of Jehovah is upon me*, because he hath *anointed* me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, and to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bound; to preach the acceptable year of Jehovah" (Isa. lxi. 1, 2), the Jubilee of the world. He closed the book, and returned it to the officer of the synagogue who kept the sacred rolls, and sat down. But all eyes remained fixed upon him in an expectation, which he satisfied rather than surprised, by announcing himself as the CHRIST, who was thus filled with the Spirit, to preach this Gospel: "THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS." It is hard for us to understand the effect of this announcement. If a new prophet, who had *proved* himself such by no doubtful miracles, were to stand up in one of our churches, and to follow the reading of the unfulfilled prophecies of the Millennium by the same words, our astonishment might be some measure of theirs, and (such is human nature) the like incredulity would soon prevail.

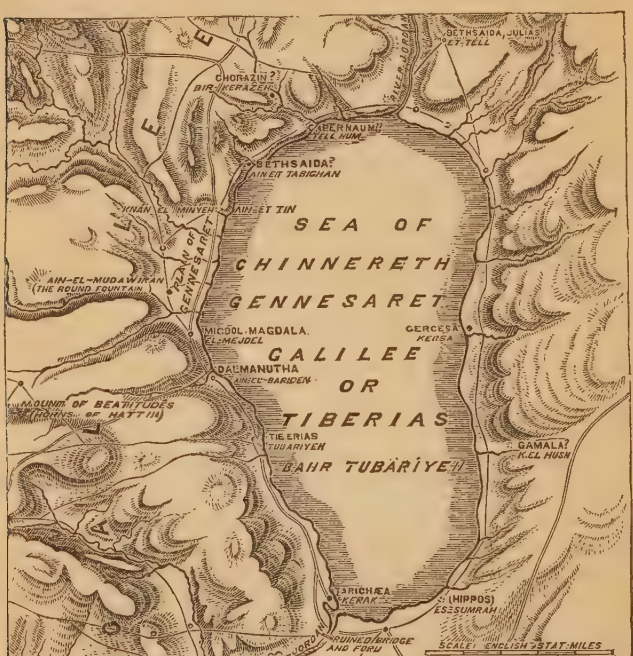
At first the hearers were divided between admiration of the Prophet and offense at his origin, as the son of their humble fellow-townsman Joseph. But when, foreseeing that they would raise the selfish cry for signs and wonders to glorify his own city, Jesus intimated that he was sent to the Gentiles—such as the Sidonian widow to whom Elijah ministered, and the Syrian leper whom Elisha healed, the prophet's own countrymen being passed over in both cases—then their wonder turned to rage. They dragged him out of the city, to cast him from the hill on which it was built; but he passed unseen from the midst of them, and went his way and came to Capernaum, on the Lake of Galilee (Luke iv. 16–31). His residence at this city, which had already witnessed one of his greatest miracles, and perhaps more, is referred to by himself as having raised the place to heaven in privilege, though its unbelief cast it down to hell (Matt. xi. 23). Meanwhile the place became the

centre from which the "great light," predicted by Isaiah, shone round upon the land of the old tribes of Zebulun and Naphtali, "the people that walked in darkness," and "sat in the region and shadow of death."

Henceforth our Saviour's chief resort was the margin of that beautiful lake which is variously called the Sea of Galilee, of Tiberias, and of Gennesareth. "He walked by the Sea of Galilee." Days begun in preaching were filled up with the relief of hundreds who were sick, maimed, or tormented with devils; and the ensuing nights were spent in lonely agonies of prayer, or in crossing over the stormy lake. Here Christ is first presented to our view as preaching the Word of God to such multitudes that he was fain to seek a station whence to address them on the lake itself. Two fishing-boats were drawn up on the beach, while their owners were employed in washing their nets. Jesus entered one of them, which was Simon's, as St. Luke simply tells us, without any allusion to his previous call. But the command to SIMON and his brother ANDREW, to put out into deep water and let down their nets, called forth the recognition—"*Master*"—"*at* THY *word.*" It is needless to repeat the details of the *miraculous draught*, which he explained to Peter by the promise, "Henceforth thou shalt catch men." They left all—fish, nets, and ship—to become now his constant followers; and the same course was taken by their partners JAMES and JOHN, whom Christ called as they were mending their nets upon the shore (Luke v. 1–11; Matt. iv. 18–22; Mark i. 16–20).

Their call was followed on the ensuing Sabbath by the *casting out of a devil* in the synagogue at Capernaum, and the *healing of Peter's wife's mother of a fever* on the same evening. Then, as soon as sunset ended the Sabbath, a number of diseased persons and demoniacs were brought to him to be healed. The ever-comforting prophecy of Isaiah was fulfilled, "Himself took our infirmities, and bare our sicknesses" (Luke iv. 31–41; Mark i. 21–34; Matt. viii. 14–17; comp. Isa. liii. 4). The devils, as they left the possessed bodies, repeated the witness borne by the one cast out in the synagogue, "Thou art Christ the Son of God;" but he at once silenced the testimony which seems designed to bring upon him the charge "of casting out devils by Beelzebub, the prince of the devils." This is not the place to discuss the subject of demoniacal possession, the *reality* of which is clearly taught in Scripture. Sin was the first cause of all disease; and when Satan tempted men to sin, he gained a power over the body, the limits of which we can not understand; but in the full control of Christ over the evil spirits we see at once the proof of his mission and the means of resisting their power over us: "Jesus went about healing all that were oppressed

of the devil." The memorable Sabbath, the events of which are thus circumstantially recorded, may give us an example of our Lord's labors in his ministry, and show us how he fulfilled his own great saying concerning doing good on the Sabbath-days: "My Father worketh hitherto, *and I work.*"



Map of Galilee.

The next morning shows us another aspect of our Saviour's character. Instead of indolent repose after such a day of labor, he rose up long before the dawn, and went into a solitary place to pray. Besides the impressive example of *early rising and prayer*, we see in this retirement, as in many other cases, the desire to withdraw himself from the danger of an outbreak of premature zeal. Accordingly, when his disciples found him, he at once pro-

posed to leave Capernaum for a time, and preach the Gospel in the surrounding cities. So "He went about Galilee, teaching in the synagogues and preaching the Gospel of the kingdom," and healing the sick and possessed. But it was not Galilee alone that reaped the benefit. The fame of his teaching and his miracles drew multitudes from the neighboring parts of Syria, from the whole of Decapolis, and the region beyond the Jordan and the lake, and even from Jerusalem and Judæa (Matt. iv. 23–25; Mark i. 35–39; Luke iv. 42–44).

This was CHRIST'S FIRST CIRCUIT THROUGH GALILEE. It would seem, notwithstanding the indefinite phrase, "all Galilee," that this first circuit had a narrow scope. After the man cured of leprosy had spread his fame abroad, he avoided such great publicity by retiring into the desert; and it was *there* that "they came to him from every quarter." The only recorded incident of this circuit is the miracle just referred to, by which Christ showed his power over a disease incurable in its virulence, and excluding the sufferer from the society of his fellows, as well as the ordinances of religion; one which, for all these reasons, has ever been considered a type of inveterate sin. In healing the leper by a *touch*, our Saviour not only showed his power, but claimed a right that belonged only to the priest, and asserted his own exemption from ceremonial defilement. In saying, "I will, be thou clean," he assumed a still higher prerogative, and pointed to a more thorough purification of the whole nature; while, in sending the man to the priest, and bidding him offer the sacrifice appointed by Moses, he at once showed his own reverence for the law, and made his very enemies witnesses to the cure (Matt. viii. 2–4; Mark i. 40–45; Luke v. 12–16: comp. Lev. xiii. xiv.; Numb. v. 2, 3).

The return of Jesus to Capernaum was followed by one of the most important incidents of his ministry. Among the followers who flocked to him, not only from Galilee but from Jerusalem and Judæa, were many Pharisees and teachers of the law, who came to watch him. In their presence Jesus performed his great *miracle of curing the bedridden paralytic*, but not till he had first said to him, "THY SINS BE FORGIVEN THEE." The Jews at once saw the claim involved—"*Who can forgive sins but* GOD *alone?*" And Jesus confirmed it by adding the deed to the word: the man who rose up and walked at his command *proved* his power to forgive sins (Matt. ix. 2–8; Mark ii. 1–12; Luke v. 17–26).

The call of Levi or MATTHEW, also at Capernaum, from the very booth where as a publican (*portitor*) he was collecting taxes, is placed by Mark and Luke directly after the healing of the paralytic. At the feast given by Matthew, the presence of many publicans

and sinners gave our Lord occasion to teach the offended Pharisees that he had not come to call the righteous—those who fancied themselves such — but sinners, to repentance (Matt. ix. 9-14; Mark ii. 15–17; Luke v. 27–32). At the same banquet Jesus answered the charge made against his disciples for not fasting, and taught, by the parable of the new wine in old bottles and the new cloth sewn into an old garment, the impossibility of confining the spiritual power of his kingdom within the dead letter of forms and traditions (Matt. ix. 15–17; Mark ii. 18–22; Luke v. 33–39). If, following the order of Matthew, we place after this the cure of the woman with an issue of blood, the restoration to life of the daughter of Jairus, the giving of sight to two blind men, and the casting a devil out of a dumb man, we have in this first stage of our Lord's Galilean ministry examples of nearly all his chief miracles (Matt. ix. 18–34; Mark v. 22–43; Luke viii. 41–56). In each species of miracle we may trace some particular infirmity, the fruit and type of a marked sin, not necessarily in the individual sufferer, but in human nature. *Disease*, in general, is the result of sin, and the type of moral disorder; the *demoniac*, of *passion;* the *leper*, of *pollution;* the *paralytic*, of helpless *prostration;* the loss of *sight* and *speech* and *hearing* are emblems of the loss of spiritual sense by the willful shutting out of spiritual objects; and the whole train of evils is crowned by *death*, the wages of sin. Nor, in considering the various forms of our Lord's miracles, should we fail to notice the varied exhibitions of faith in those who came to him for relief; for it was in exciting and rewarding such faith that the moral power of his miracles was chiefly shown.

Thus, in the course of a year (A.D. 27, 28), Jesus, after giving the Jews assembled at the Passover the first great opportunity which they lost, had gathered in the first-fruits of the spiritual harvest from the rejected soil of Samaria, and revealed the light of the Gospel amidst the darkness of Galilee of the Gentiles, when (according to the most probable interpretation of John v. 1) the return of the Passover called him up for the second time to Jerusalem.

Sea of Galilee.

CHAPTER XXIII.

SECOND YEAR OF CHRIST'S MINISTRY.—FROM THE SECOND TO THE THIRD PASSOVER.[1]—A.D. 28, 29.

THE beginning of another *sacred* Jewish year called Jesus again to the Passover at Jerusalem; and here, as before, the Gospel of John is our only guide. Written as a *supplement* to the other three, it omits the whole year of Christ's public ministry in Galilee, and passes at once from the second miracle at Cana to the statement, "After this there was a feast of the Jews," or, more properly, "After this was THE FEAST of the Jews, and Jesus went up to Jerusalem" (John v. 1).[2] The record of this visit embraces but a single event, which gave rise to another of those great discourses which it

[1] Our Lord did not go up to this Passover; but it is distinctly mentioned in the course of his ministry in Galilee; and it seems most convenient to keep to the division according to years.

[2] The reasons for considering this feast to be the *Passover* must be left for future study.

is one special object of St. John's Gospel to record. The occasion was the miracle which Christ wrought on the palsied cripple at the pool, which was fitly called *Beth-esda*, "The House of Mercy." Our Lord's command to the man to take up his bed and walk, on the *Sabbath*, brought down upon him the charge, so often repeated, of breaking the Sabbath. In reply, he declared that, like his FATHER, he worked continually in doing good; and, when the Jews charged him with blasphemy in making himself equal with God, he vindicated that claim in the highest sense, and condemned their unbelief (John v.).

It lies beyond our present purpose to set forth the momentous doctrines of this or the similar discourses, which occupy so large a proportion of the Gospel of St. John, especially the vi.th, vii.th, viii.th, ix.th, and x.th chapters. The precise points in controversy, and the illustrations employed by Christ, vary with the several occasions; but in all he appears claiming a dignity and authority no less than divine: in all he convicts the Jews, and especially their rulers, from their own most cherished principles, of obstinate unbelief in rejecting his divine authority. Meanwhile he had no sooner borne the first of these great testimonies against the Jewish rulers, than he withdrew himself from their plots against his life (John v. 16), and returned from this Passover—where he had for the second time shown himself in vain to the Jews as the Son of God—to the scene of his more hopeful labors in Galilee. There we constantly find him pursued by the hostility and watched by the emissaries of the rulers. On his very journey he was followed by the same charge which had formed their pretext for plotting against his life at Jerusalem. The innocent act of his hungry disciples, which was sanctioned by a merciful law (Deut. xxiii. 25), of plucking and eating the ripe ears, as they walked through the cornfields on the Sabbath, was construed into Sabbath-breaking. In reply he reduced their slavish doctrine of the letter of the law to an absurdity by the cases of David's eating the shew-bread, and of the priests' necessary work in offering the sacrifices on the Sabbath, and rebuked the hard spirit in which they judged—"If ye had known what this meaneth, *I will have mercy and not sacrifice*, ye would not have condemned the guiltless." And then combining his divine authority with human sympathy, he declares that merciful and kindly purpose which Moses had often announced as the true spirit of the Sabbath, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." The lesson then given was repeated on the following Sabbath, when Christ healed a man with a withered hand in the synagogue (probably at Capernaum), and silenced the Jews, who were watching to

see if he would perform a miracle, by the argument applied by themselves in their own affairs, that *it is lawful to do good on the Sabbath days*. The application to their consciences was all the keener, as, while he was doing good and saving life, they were doing evil and seeking to destroy his; and, stung to madness by his discernment of their secret thoughts, the Pharisees began to plot against him with the Herodian party, thus endangering his security even in Galilee (Matt. xii. 1–14; Mark ii. 23; iii. 6; Luke vi. 1–11).

Upon this, Jesus withdrew to some retired spot on the shores of the Lake of Galilee; but even here he was followed by a multitude from all parts of the Holy Land, and even beyond its borders, from Idumæa on the south to Tyre and Sidon on the north. As they thronged the shores of the lake, Jesus addressed them from a small vessel, which he desired his disciples to provide. He healed their diseases and cast out unclean spirits, charging both the patients and the demons not to make him known. In these acts of mercy, extended to many who were aliens to the commonwealth of Israel, and yet withdrawn so carefully from all public parade, Matthew sees the fulfillment of Isaiah's great prophecy of the Messiah as the merciful judge of the Gentiles as well as Jews: the chosen and beloved servant of God, yet so meek that he would not strive nor cry for his rights, nor lift up the voice of self-assertion among the haunts of men; so merciful that he would not break the bruised reed as useless, nor quench the smoking lamp-wick as hopeless; and yet so powerful, by this very might of gentleness, that his just judgments should finally be crowned with universal victory, and his name command the faith of all the nations (Matt. xii. 15–21; Mark iii. 7–12: comp. Isa. xi. 10; xl. 1, 3).

In this assembly, on the shores of the Lake of Galilee, we see at length all the elements of the visible Church of Christ separated from the world. So now he proceeds to provide for his Church the *teachers* who were to guide them, and the *doctrines* which they were to teach and the people to receive: the former by appointing the Twelve Apostles, the latter by the discourse known as the Sermon on the Mount. Not that his appointments were, in either case, complete or final. Much was left to be ordered and revealed in the future, by his own teaching, by the free action of spiritual life in his people, and especially by the direction of the Holy Spirit, poured out after he had left the earth. The ministers whom he now appointed were those needed to bear witness to his own deeds and words; the truths he taught were those essential to the very entrance into his kingdom (Matt. v.–viii.; x. 2–4; Mark iii.–1, 13–19; Luke vi. 12–49).

The scene of this *Consecration of the Christian Church* was no sacred city chosen by God like Jerusalem, no temple like that of Solomon. The *Christian Law*, like the Mosaic, was given from a mountain; but the contrast of its unknown site with the awful grandeur of Sinai is marked by the name, so significant of the dispensation, "The Mount of Beatitudes." But in this case, as in that, a solemn pause precedes the utterance of the divine word. The Mediator himself is called to close and secret communion with God, while the people have an interval of awful expectation. Alone, like Moses, Jesus "went up into the mountain to pray, and continued all night in prayer to God" (Luke vi. 12).

At break of day he called to him his disciples. That this term signifies a select body, chosen by himself from the mass of his followers, is clear from the words of Mark, "He calleth *whom he would;* and they came unto him." Out of this number he chose *twelve*, whom he named APOSTLES,[3] and ordained them, "that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." For these works they afterwards received a special commission from him, and performed them, as his emissaries, during his ministry on earth. After his ascension, it became their chief mission to bear witness to Christ's resurrection, as the crowning fact of his course, and by this evidence to call both Jews and Gentiles to believe the Gospel. For this, their constant personal intercourse with Christ was the first qualification; and therefore Peter speaks of them as "witnesses chosen before of God, even us, who did eat and drink with him after he rose from the dead" (Acts i. 21, 22; comp. x. 41). The marks of the apostolic office were these: Personal intercourse with Christ; appointment by himself; the gift of the Holy Spirit, breathed upon them by Christ, and more openly conferred, according to his promise, on the day of Pentecost, giving them power to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these signs distinguished the apostles from every other class of ministers. The *number* of the apostles, corresponding to that of the Twelve Tribes of Israel, is clearly symbolical of their primary mission to the Jews.

Among the disciples chosen to this office, we find, as might have been expected, those seven who had been the first to follow Christ, and who had already received from him a special call. The rest (except perhaps Judas Iscariot) were also Galileans, and had probably joined the Master during his circuit of Galilee. The following

[3] *Apostle* is a Greek word—ἀπόστολος, "one sent forth," from ἀποστέλλω, "I send forth."

are their names and order, as given by the three Evangelists (besides the list of the *Eleven* in Acts i. 13):[4]

MATTHEW.	MARK.	LUKE.
1. Simon Peter, and	1. Simon Peter.	1. Simon Peter, and
2. Andrew, his brother.	2. James, and } surnamed	2. Andrew, his brother.
3. James, and }	3. John, } Boanerges.	3. James, and
4. John, } sons of Zebedee.	4. Andrew.	4. John.
5. Philip, and	5. Philip.	5. Philip, and
6. Bartholomew.	6. Bartholomew.	6. Bartholomew.
7. Thomas, and	7. Matthew.	7. Matthew, and
8. Matthew, the publican.	8. Thomas.	8. Thomas.
9. James, the son of Alpheus.	9. James, the son of Alpheus.	9. James, the son of Alpheus.
10. Lebbæus, surnamed Thaddæus.	10. Thaddæus.	10. Simon Zelotes.
11. Simon, the Canaanite.	11. Simon, the Canaanite.	11. Judas, the brother of James.
12. Judas Iscariot, "who also betrayed Him."	12. Judas Iscariot, "who also betrayed Him."	12. Judas Iscariot, "which was also the traitor."

The close connection between the appointment of the apostles and the SERMON ON THE MOUNT is seen in the statement of St. Luke, that Jesus "came down *with them*" and stood on a sort of lower platform of the mountain, to address "the company of his disciples and the great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon" (Luke vi. 17). As those twelve chosen ministers stood with him on the Mount of Beatitudes in the morning glow that shone upon the lake, they resembled the heads of the Twelve Tribes, who were called up with Moses to hear the law given upon Sinai. The discourse which follows was spoken first *to them*, as the manual of their instructions, the code of the new kingdom of which they were the new ministers, the outline of the truths they were to teach. It is addressed also to *the disciples* in general, in that and every age, proclaiming the spirit of the new dispensation to which they profess to have submitted, the truths they have to learn, the obligations they have to fulfill, the tests by which they must be tried, the characters they must bear, if they are indeed the disciples of Jesus. It is to the New Covenant what the law given from Sinai was to the Old; and, to exhibit the unity of the Covenants, its precepts are based upon the Ten Commandments, unfolded in all their spiritual breadth, cleared of all the human interpretations by which their spirit had been bound down or frittered away, and expanded into the new law of Love. The key-note to this, the main body of the discourse, is struck by the words: "Think not that I am come to destroy the law and the prophets: I am not come to destroy but to fulfill;" and, "except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the king-

[4] In the form of the list, especially in Matthew and Luke, it is remarkable how much the names go in pairs. This circumstance confirms the assumption that Bartholomew is the Nathanael of St. John, who was brought to Jesus by Philip.

dom of heaven" (Matt. v. 17–20). The principle of all Christian goodness, and especially of all Christian love, is laid in restoration to the image of God himself: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Be ye merciful, as your Father also is merciful." And its practical climax is attained in the Christian law of brotherly kindness and charity: "As ye would that men should do to you, do ye also to them likewise." To these precepts there is a preface and a conclusion. The former insists on the spirit and conditions of entrance into the kingdom of heaven, by repentance, humility, faith in him and endurance for his sake. But these conditions, unlike the *curses* of the law, are pronounced as *blessings* and sustained by promises. In the conclusion, the principle of *judgment* is brought in to enforce all that has been said: character is brought to the test of *deeds*, not words; and a final note of warning and promise equally mingled assures the hearers that as they sow so shall they reap—everlasting life from living faith in Christ, destruction from pursuing their self-will.

The Sermon on the Mount carried to the minds of the hearers the conviction that Jesus was, to say the least, far above all their ordinary teachers; "for He taught them as one *having authority*, and *not as the scribes;*" and he was followed by a new concourse of disciples as he returned into Capernaum (Matt. vii. 28; viii. 1). Here he healed the servant of the Roman centurion, who seems to have been a Jewish proselyte, and whose faith, greater than was found in Israel, called forth the contrast, often afterwards repeated, between the multitudes of Gentiles who should sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and "the children of the kingdom," who should be "cast out into outer darkness" (Matt. viii. 5–13; Luke vii. 1–10). At the gate of Nain, near Capernaum, he repeated by a single word the miracle, which Elisha had only performed with reiterated and agonizing prayers, of restoring the life of an only son to his widowed mother (Luke vii. 11–17).[5]

About this time we must place our Lord's answer to John the Baptist, who, hearing in his prison the works of Christ, sent two of his disciples to put the question plainly: "Art thou he that should come, or do we look for another?" We can not suppose that he who had borne such testimony to Christ (see p. 245) now began to doubt; but, on the eve of his departure, he would leave his disciples fully convinced. To them, therefore, Christ replies: "Go and show John again those things which ye do *hear and see*"—not only the curing of the blind, the lame, the lepers, the deaf, and the crown-

[5] At the modern village of *Nein*, on the north-west edge of the Little Hermon, where the ground falls to the Plain of Esdraelon, we still observe the steep ascent to the gate, and the rock full of sepulchral caves.

ing miracle of *raising the dead*—but the true sign of the *spirit* of the new kingdom—"*The poor have the Gospel preached to them.*" After sending them back to learn from their master what all this meant, Jesus, turning to the people, vindicates John from any suspicion of wavering or time-serving that his message might have raised, and bears testimony to his true character as "a prophet, yea more than a prophet." They had gone forth to the wilderness to see him, and what had they beheld? No pliant reed that would bend before the wind of adversity: no dainty courtier, to fear a king's frown or a queen's hatred. No! he was the very Elijah predicted by the prophets as the Messiah's herald, though their childish folly, never knowing what to ask or expect, vented itself in discontent and unbelief alike against the stern asceticism of John and the winning love of Jesus. "But Wisdom is justified of all her children." And now the time was already come for Christ to reveal himself as a *Judge*, to those who would not accept him as a Saviour. The cities of Galilee most favored by his ministry—Chorazin, Bethsaida, and especially Capernaum—are doomed to a far heavier judgment than Tyre and Sidon, Sodom and Gomorrah. Such words, uttered now over Galilee, as afterwards over Judæa and Jerusalem, show the wounded sympathies of the human friend, as well as the just indignation of the divine Judge; and Jesus finds his only consolation in thankful acknowledgment of the Father's wisdom in hiding the mysteries of the kingdom from those wise in their own conceit, and revealing them to babes. None may attempt to penetrate the mystery of this humble submission of the Son, in his character of Mediator, to the Father's will; but it has a practical aspect, which Christ himself proceeds to enforce, as an example to all who labor under the burdens and weariness of the world, to come to him and learn the like spirit of meekness and humility as the only means of finding rest to their souls. "For *my* yoke"—this of meek submission to God—"is easy, and my burden is light" (Matt. xi.; Luke vii. 18–35).

Abundant as were the proofs that Jesus was the *Messiah*, the *Christ*, he had not yet been actually *anointed*. This act of consecration was at length performed, not by the high-priest in the temple court, amidst the acclamations of "God save the King," as Zadok and Nathan had anointed Solomon, but at a banquet in the house of a Pharisee named Simon, who had scorned to render to Jesus even the common offices of hospitality. There, as Jesus was reclining at the table, a degraded woman stole behind his couch, washing with her tears of penitence the feet for which Simon had offered no water, and, having wiped them with the hair of her head, she kissed them in token of homage, and anointed them with some

choice unguent from an alabaster-box. The Pharisee's indignation at her presence was almost forgotten in his satisfaction at Christ's want of discernment. "This man," thought he to himself, "if he had been a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." Our Lord replies to the unuttered thought by a parable, which leads Simon to confess that they love most who have had most forgiven; and then turning to the woman with all the authority of the Anointed of Jehovah, he declares the forgiveness of her many sins for her much love, and dismisses her in peace; while the Pharisees only dare to murmur within their hearts, "Who is this that forgiveth sins also?" (Luke vii. 36–50).[6]

Jesus now made a SECOND CIRCUIT OF GALILEE, attended by the Twelve Apostles, and by certain women who, having been healed of evil spirits and infirmities, proved their gratitude by ministering to him of their substance. Such ministry, the chief social comfort of our Lord's lonely life, followed him to his death and burial; and some of these devoted women were

"Last at the cross, and earliest at the tomb."

Such was Mary, surnamed Magdalene, from her native village of Magdala,[7] who is now mentioned for the first time, in association with Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others (Luke viii. 1–3). The chief events of this circuit were, the healing of a blind and dumb demoniac, followed by a controversy with the Pharisees, who charged Jesus with casting out devils by the power of Beelzebub (Matt. xii. 22–37; Mark iii. 19–30; Luke xi. 14, 15, 17, 23); the reproof of the Pharisees for seeking a sign, in which Jonah's three days' confinement in the fish is made a type of our Lord's burial (Matt. xii. 38–45; Luke xi. 16, 24–36); the visit of our Lord's mother and brethren, which called forth the declaration, that his true disciples are his nearest relatives (Matt. xii. 46–50; Mark iii. 31–35; Luke viii. 19–21); the stern denunciation of the Pharisees, and the solemn warnings to all the people concerning faithfulness and watchfulness (Luke xi. 37–54; xii.), enforced by the use he makes of the fate of Pilate's

[6] The name of this woman is not given, and she certainly was *not* Mary Magdalene, whom tradition and art have strangely agreed to misrepresent as "a sinner" of this sort, because she had been possessed by demons. The later anointing at Bethany by Mary, the sister of Lazarus, had quite another object, namely, the preparation of Christ's body for his burial (John xi. 2; xii. 3).

[7] This was one of the many "Migdols" (watch-towers) of Palestine, and is probably the modern *el-Medjel*, on the west side of the lake, about three miles north of *Tabariyeh*.

victims and those crushed by the tower of Siloam, as well as by the parable of the fig-tree (Luke xiii. 1–9); the great parable of the *Sower*, and the other parables concerning the kingdom of heaven (Matt. xiii.; Mark iv. 1–34; Luke viii. 4–18).[8] The same evening on which these parables were spoken Jesus dismissed the multitudes that followed him, and took ship to cross to the east side of the lake. On the voyage he performed the miracle, which he afterwards repeated, of stilling a raging storm by his word; and thus again showed himself to the affrighted disciples as Lord of the most ungovernable powers of nature. To them the miracle was the more striking from their daily occupation among those waters (Matt. viii. 18–27; Mark iv. 35–41; Luke viii. 22–25).

The country of Gadara (or Gergasa),[9] on the east side of the lake, was now the scene of one of Christ's greatest miracles, the healing of the man (or two men) possessed by a legion of devils, who were permitted to punish the illegal cupidity of the country people by entering and destroying their swine. The Gadarenes, caring more for their swine than for their souls, entreated him to leave their country, and he recrossed the lake to Capernaum, where the people were awaiting him (Matt. viii. 28; Mark v. 1–21; Luke viii. 26–40).

About this time we must place Christ's second rejection at Nazareth, if, indeed, it was different from the first (Matt. xiii. 54–58; Mark vi. 1–6). The great extent of this circuit, during which "He went through every city and village," makes it probable that the end of the year 28 should be placed about its termination if not earlier, leaving the three months before the Passover of A.D. 29 for the Third Circuit.

This THIRD CIRCUIT OF GALILEE was as extensive as the former. "He went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people" (Matt. ix. 35). Jesus was followed by multitudes that were at last beyond the reach of his single powers. According to the image used by an old prophet, he saw them scattered abroad like sheep without a shepherd, and worn out with their efforts to come to him; and he had compassion on them. What he had first told his disciples at Sychar had now come true on a far larger scale; the spiritual harvest was too great for the laborers; and so, after bidding them pray

[8] On the subject of our Lord's Parables in general, see the Note at the end of this chapter.

[9] Respecting the different forms of the name, and the striking manner in which the narrative is illustrated by the features of the country, see the "Smaller Dictionary of the Bible," *s. v.*

to the Lord of the harvest to send forth more laborers, he gives them their first commission to begin their work (Matt. ix. 36–38; Mark vi. 6–13). He sent them out by two and two, giving them power to cast out devils and heal diseases, and to preach the kingdom of God. They were, in fact, to be his representatives, carrying the Gospel to those who could not, or only with great difficulty, attend on his own ministry. He gave them a charge, containing much that would prepare them for their future ministry, but some things suited only to their present mission, especially the prohibition to enter the country of the Gentiles or cities of the Samaritans. The charge that he gave them, while containing much that applied specially to their present condition, embraces also the great principles by which his ministers are to be guided in every age. Their success was an earnest to themselves, and an example to all their successors, of his constant presence with his servants. "They went through the towns preaching the Gospel and healing everywhere." "They cast out many devils, and anointed with oil many that were sick, and healed them."

The return of the apostles coincided with some strange news which was brought to Jesus from the court of Herod Antipas. We have referred more than once to the imprisonment of JOHN THE BAPTIST, the story of whose end must now be told. His public ministry had been cut short by his imprisonment nearly two years before. It would seem (though we are not expressly told) that, as he advanced up the river into Galilee, the interest which Herod Antipas always retained in the Jewish religion led him to wish to hear the prophet. John appeared before him in a guise unlike the delicate attire of the courtier, with his wild Nazarite locks, and his prophet's mantle of camel's hair, such as Elijah had when he showed himself to Ahab. In the court, as in the wilderness, he went straight to the object of his mission—repentance and reformation from positive sin. Herod, though already married to the daughter of Aretas, king of Arabia Petræa, had taken to wife Herodias, the divorced wife of his half-brother Philip;[10] and, regardless alike of the king's favor and the woman's vengeance, John said, "It is not lawful for thee to have her!" For this offense, Herod, instigated by Herodias, and perhaps also to ingratiate himself with the Jewish rulers, added to all the crimes which he had had such an opportunity to renounce, that of shutting up John in prison.

[10] This was not *Herod Philip the tetrarch* (see above, p. 241), but the brother who is distinguished in our list (p. 240) as *Herod Philip I.*, who lived as a private person. Herodias was the daughter of Aristobulus, the son of Herod the Great and Mariamne, and consequently the step-niece both of Herod Philip and Herod Antipas.

However, both from respect for John and for fear of the people, who held John for a prophet, he resisted the importunities of Herodias for the Baptist's death (Matt. xiv. 3–5; Mark vi. 17–20; Luke iii. 19–20). But a relentless woman knows how to wait for her opportunity; and amidst the revelry of a birthday feast, the daughter of Herodias obtained by her wanton dance the rash promise, which her mother instantly exacted, pointing perhaps to one of the silver platters on the table—"Give me *here* John Baptist's head on a charger." Never was criminal weakness and shame more plainly but keenly described than in the following words: "And the king was exceeding sorry; nevertheless, for his oath's sake, and for their sakes which sat with him, he would not reject her." So he sent the executioner to behead in his dungeon the prophet, to whom his former feelings had been such as these: "Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he *did many things*, and heard him gladly" (Matt. xiv. 1–12; Mark vi. 14–29).[11]

While the disciples of John, after burying their master, went to tell Jesus of his death, the report of the works of Jesus came to Herod, mingled with all sorts of alarming conjectures. "He was perplexed, because it was said of some that *John was risen from the dead;* and of some, that *Elias had appeared;* and of others, that *one of the old prophets was risen again.*" The agony of doubt in his guilty conscience is well marked by one of those slight variations which best show the genuineness of the Gospels. He tries to stifle his fears, which would not be kept down: "*John* have I beheaded, but WHO IS THIS of whom I hear such things?" But the conviction forced itself upon him, nor could he help betraying it to his courtiers, "IT IS JOHN, *whom I beheaded*—HE IS RISEN FROM THE DEAD." With what exact purpose "he desired to see him" (Luke ix. 9) he perhaps scarcely knew himself; but when that desire was gratified, about a year later, we are told that "he hoped to see some miracle done of him" (Luke ix. 8); and, being disappointed, he joined with Pilate to condemn him. Never was there a more pitiable or more awful example of the sin to which weak self-indulgence leads than in this popular prince, who brought upon his own head the blood of the last prophet of the Old Covenant and the founder of the New, though he was "exceeding sorry" to kill John, and "exceeding glad to see Jesus." Such is the contrast between feeling and principle.

Meanwhile the desire of Herod to see Jesus added force to the warning given by John's fate. Our Lord would neither incur dan-

[11] Josephus places the imprisonment of John at Machærus in Peræa, a fortress famous in the history of the Asmonæans and of Herod.

ger before his time, nor gratify the king's curiosity; and he seems to have had another motive for retirement, in the elation of his disciples at their success. So he withdrew with them by ship into a lonely place. But the people, who saw his departure, hastened on foot from all the cities round the lake; and soon the multitudes not only left him and the disciples no time even to eat, but began to be in want of food themselves (Matt. xiv. 13–15; Mark vi. 30–36; Luke ix. 10–12; John vi. 1–5).

At this point the Gospel of John connects itself once more with the other three; and we obtain from it the note of time which has been long wanting. "The Passover, a feast of the Jews, was nigh." This must, in all probability, be reckoned as the *Third Passover* during our Lord's ministry; for, even if the "feast of the Jews" in John v. be not the Passover, the intervention of a second Passover is implied in the scene where the disciples plucked and ate the ears of corn. The reason given by John[12] for Christ's absence from this Passover is rendered the more cogent from what we have seen of Herod's state of mind; and there seems every reason to believe that our Lord's presence at Jerusalem would have brought on that very conjuncture of Herod, Pilate, and the Jewish rulers, which occurred a year later, when *his time was come.* The season gives a double significance to the miracle by which Christ fed the people in the desert, while their brethren at Jerusalem were eating the unleavened bread of human manufacture (Matt. xiv. 16–21; Mark vi. 37–44; Luke ix. 13–17; John vi. 5–13), and also to the subsequent discourse in which Jesus revealed himself as the true Bread of Life that had come down from heaven (John vi. 22–71).

How marked an epoch in our Saviour's ministry is formed by this completion of its *Second Year* will be seen in the following chapter.

NOTE ON THE PARABLES OF CHRIST.

THE word *Parable* (παραβολή) does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. The corresponding Hebrew word (=*similitude*) had a large range of application, and was applied sometimes to the shortest proverbs (1 Sam. x. 12; xxiv. 13; 2 Chr. vii. 20), sometimes to dark prophetic utterances (Num. xxiii. 7, 18; xxiv. 3; Ezek. xx. 49; sometimes to enigmatic maxims (Psa. lxxviii. 2; Prov. i. 6), or metaphors expanded into a narrative (Ezek. xii. 22). In the New Testament itself the word is used with a like latitude. While attached most frequently to the illustrations which have giv-

[12] John vii. 1. "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

en it a special meaning, it is also applied to a short saying like "Physician, heal thyself" (Luke iv. 23), to a mere comparison without a narrative (Matt. xxiv. 32), to the figurative character of the Levitical ordinances (Heb. ix. 9), or of single facts in patriarchal history (Heb. xi. 19).

From the time indicated by Matt. xiii., parables enter largely into our Lord's teaching. Each parable of those which we read in the Gospels may have been repeated more than once with greater or less variation (as *e. g.*, those of the Pounds and the Talents, Matt. xxv. 14; Luke xix. 12; of the Supper, in Matt. xxii. 2, and Luke xiv. 16). Every thing leads us to believe that there were many others of which we have no record (Matt. xiii. 34; Mark iv. 33). In those which remain it is possible to trace something like an order.

(A.) There is the group with which the new mode of teaching is ushered in, and which have for their subject the laws of the Divine kingdom, in its growth, its nature, its consummation. Under this head we have:

1. The Sower (Matt. xiii.; Mark iv.; Luke viii.).
2. The Wheat and the Tares (Matt. xiii.).
3. The Mustard-seed (Matt. xiii.; Mark iv.).
4. The Seed cast into the Ground (Mark iv.).
5. The Leaven (Matt. xiii.).
6. The Hid Treasure (Matt. xiii.).
7. The Pearl of Great Price (Matt. xiii.).
8. The Net cast into the Sea (Matt. xiii.).

(B.) The next parables are of a different type and occupy a different position. They occur chiefly in the interval between the mission of the Seventy and the last approach to Jerusalem. They are drawn from the life of men rather than from the world of nature. Often they occur, not as in Matt. xiii. in discourses to the multitude, but in answers to the questions of the disciples or other inquirers. They are such as these:

9. The Two Debtors (Luke vii.).
10. The Merciless Servant (Matt. xviii.).
11. The Good Samaritan (Luke x.).
12. The Friend at Midnight (Luke xi.).
13. The Rich Fool (Luke xii.).
14. The Wedding-feast (Luke xii.).
15. The Fig-tree (Luke xiii.).
16. The Great Supper (Luke xiv.).
17. The Lost Sheep (Matt. xviii.; Luke xv.).
18. The Lost Piece of Money (Luke xv.).
19. The Prodigal Son (Luke xv.).
20. The Unjust Steward (Luke xvi.).
21. The Rich Man and Lazarus (Luke xvi.).
22. The Unjust Judge (Luke xviii.).
23. The Pharisee and the Publican (Luke xviii.).
24. The Laborers in the Vineyard (Matt. xx.).

(C.) Towards the close of our Lord's ministry, immediately before and after the entry into Jerusalem, the parables assume a new character. They are again theocratic, but the phase of the Divine kingdom on which they chiefly dwell is that of its final consummation. They are prophetic, in part, of the rejection of Israel; in part of the great retribution of the coming of the Lord. They are to the earlier parables what the prophecy of Matt. xxiv. is to the Sermon on the Mount. To this class we may refer:

25. The Pounds (Luke xix.).
26. The Two Sons (Matt. xxi.).
27. The Vineyard let out to Husbandmen (Matt. xxi.; Mark xii.; Luke xx.).
28. The Marriage-feast (Matt. xxii.).
29. The Wise and Foolish Virgins (Matt. xxv.).
30. The Talents (Matt. xxv.).
31. The Sheep and the Goats (Matt. xxv.).

Bethany.

CHAPTER XXIV.

THE THIRD YEAR OF CHRIST'S MINISTRY.—FROM THE THIRD TO THE FOURTH AND LAST PASSOVER.—A.D. 29, 30.

For the third time we obtain from the Gospel of John alone a note of the return of another sacred year (John vi. 4), from the very beginning of which we trace signs of the coming end. It is very affecting to observe how, the more Christ multiplied miracles before his Galilean followers, the farther were they from receiving his spiritual teaching. The personal benefits they had now so long been in the habit of receiving came to be every thing to them; and the witness which the works bore to Christ was only valued as exciting selfish hopes in them. It was to see and to profit by more miracles that they ran after him round the lake; and this last wonder of his feeding five thousand men, besides women and children, with five barley-loaves and two small fishes, leaving twelve basket of fragments to be gathered up, while it convinced them that he was the prophet predicted by Moses (Deut. xviii. 15), excited

proud hopes of independence instead of humble faith in him, and they were ready to "take him by force and make him king" (John vi. 15). On this first mention of such a design, we may well consider what it involved. It was no offer of a peaceful succession, made by a united people. With Judæa governed by a Roman procurator, and Galilee held by Herod at the pleasure of the emperor—with factions among the Jews themselves ready to support the Idumæan dynasty, and even to cry out, "We have no king but Cæsar"—his consent would have been the signal for a war such as burst out under Nero. And here we may doubtless see one of those occasions on which Jesus himself was tempted, though without sin. The people of Galilee repeated the offer which Satan had made on the Mount of Temptation; and that there was a real conflict in our Saviour's mind, is proved by his departing alone into a mountain to pray. But first, while he sent away the people, the disciples, who, we may be quite sure, were ready to take part with them, were directed, not without great reluctance, to recross the lake into Galilee to Bethsaida.

As the night fell, Jesus watched the lonely vessel tossed about by the waves and adverse wind, an emblem of the love and vigilance which attends his people in the voyage of life. It was only in the fourth watch of the night that he came to them, walking on the waves; and even then he made as though he would have passed them; but their cry of fresh terror at the supposed apparition was answered by the cheering announcement of his presence. Then presumption succeeded to despair; and Peter, the representative of this feeling among the apostles, was saved by Jesus from perishing in the waves, on which he had had the rashness, but not the faith, to walk. As soon as Jesus was received by the disciples into the ship, its voyage came to an end at "the land of Gennesaret," the fertile plain upon the western shore, which gave to the lake one of its names, and in which Capernaum stood (Matt. xiv. 13–26; Mark vi. 32–56; Luke ix. 10–14; John vi. 1–21).

The wonted crowds that flocked to Jesus, as soon as they heard of his landing, bringing their sick and afflicted for him to heal, were swollen by the multitudes who returned from the other side in boats, and, wondering, asked him how he had recrossed the lake. Notwithstanding what they had just seen, they asked for some new sign to match that of the manna in the wilderness; and, in reply, he taught them that spiritual life can only be received by spiritually eating his flesh and drinking his blood. At this "hard saying" defection began among his disciples; and when he added that there were unbelievers among them, many finally forsook him; and he asked the Twelve, "Will ye also go away?" Firm and full as was

Peter's profession of their faith in him, he gave even to them the warning, "Have I not chosen you twelve, and *one of you is a devil?* He spake of JUDAS ISCARIOT," whose coming treason is now first distinctly mentioned (John vi. 22–71).

"After these things Jesus walked in Galilee: for he would not walk in Jewry (Judæa), because the Jews *sought to kill him*" (John vii. 1). These words imply that a new conspiracy against Jesus was formed by the rulers at this Passover, for which reason he remained in Galilee six months longer, till the Feast of Tabernacles. Disappointed by his absence, more of the Scribes and Pharisees went to meet him on his own ground; and their fault-finding gave him the opportunity of denouncing the vain traditions by which they annulled the spirit of the law, while adding to its burdensome obligations (Matt. xv. 1–20; Mark vii. 1–23). But they had probably another object besides controversy, to stir up Herod against Jesus, who therefore withdrew for a time out of Herod's jurisdiction, first into the region of Tyre and Sidon, and afterwards to the Decapolis. His stay in Phœnicia was marked by that condescension to the prayer of the Syro-Phœnician woman (a native of the country, but of Greek extraction, the counterpart to the woman of Sarepta in the time of Elijah), which was the first case of his performing a miracle for, and recognizing the faith of, an actual heathen (Matt. xv. 21–28; Mark vii. 24–30). Passing round the north side of the Lake of Galilee to the Decapolis (the district of the "Ten Cities" which the Romans had rebuilt), Jesus healed a deaf and dumb man, with many others, and repeated the miracle of feeding the multitudes that followed him—4000 men, besides women and children—with seven loaves and a few small fishes, seven basketfuls of fragments being taken up (Matt. xv. 29–38; Mark vii. 37; viii. 9). Crossing the lake to Magdala (or rather Magadan), in the district of Dalmanutha, he again encountered the Pharisees, this time in league with the Sadducees and Herodians, whose demand for a sign he answered by refusing them any but what he had named before, "the sign of the prophet Jonas" (Matt. xv. 39; xvi. 1–4; Mark viii. 10–12). After they had departed, Jesus crossed the lake with his disciples, and, recurring to the conversation they had just heard, warned them to "beware of the leaven of the Pharisees and of the leaven of Herod." So little, however, were the disciples prepared for this, that they mistook it for a reproof for having brought only one loaf with them! They had forgotten the five thousand and the four thousand, or they would have known that, where he was, natural bread could not fail them. He meant by this leaven the doctrine of the Pharisees, and of the Sadducees (Matt. xvi. 4–12; Mark viii. 13–21)—of those who, under the show of superior enlight-

enment, removed the foundations of the fear of God by denying a future state. He used the same figure on another occasion, explaining that by "the leaven of the Pharisees" he meant hypocrisy (Luke xii. 1); that of the Sadducees and Herodians was an ungodly worldly policy.

From the eastern side of the Lake of Tiberias, Jesus went with his disciples up the course of the Jordan, staying at Bethsaida, where he healed a blind man (Mark viii. 22–26), to Cæsarea Philippi, near the sources of the river. This city, at the very extremity of the Holy Land, marking the northmost limit of our Saviour's travels, was the scene of some of the most memorable events in his course—events that were designed to prepare the disciples for the consummation now rapidly approaching. Here it was that his questions testing their faith and knowledge concerning himself drew forth Peter's memorable confession, "Thou art the CHRIST, the SON OF THE LIVING GOD." Jesus replied that this had been revealed from no human source, but by his Father in heaven, to the disciple whose very name of *Peter* was the symbol of the stability and triumph of his Church: "Upon *this Rock*" (not Peter, but CHRIST HIMSELF) "will I build my Church; and the gates of hell (*Hades*)"—that is, the powers of destruction—"shall not prevail against it" (Matt. xvi. 13-20; Mark viii. 27–30; Luke ix. 18–21: comp. Acts iv. 11, 12; 1 Cor. iii. 11; Eph. ii. 20; 1 Peter ii. 5; Rev. xxi. 14). To the apostle who had confessed this truth Christ went on to grant the first place in the work of building up the Church. The sense in which he received "*the keys of the kingdom of heaven*"—the office of opening its door—was seen when, on the day of Pentecost, Peter was the first to admit a multitude of the believing Jews, and afterwards, in the house of Cornelius, a number of Gentile proselytes, into the Christian Church. But he did both *as the organ of the other apostles*, for to them Christ afterwards gave the same privilege that he now gave to Peter (see Matt. xviii. 18; John xx. 23; Acts ii. x.). And now, after commanding his disciples not yet to divulge the truth they had confessed, he reveals to them the greater mystery of his death and resurrection, and the necessity of his going forward to its accomplishment—"that he MUST go into Jerusalem," etc. The rash zeal with which the very apostle, whose faith had just earned such a blessing, dared to protest against the decrees of Heaven, was sternly rebuked as a temptation of the devil,[1] and the

[1] The passage must be explained by the well-known figure of speech called *apostrophe*. In the words of Peter our Lord recognized one of the very temptations with which he was assailed in the wilderness by Satan, and *for him* were really meant the words which seemed addressed to Peter—"Get thee behind me, Satan!"

apostles were warned against the like temptations to deny their Lord, in some of the most solemn and awful words that ever fell from his lips (Matt. xvi. 21–28; Mark viii. 31–ix. 1; Luke ix. 22–27).

Having thus received a foretaste of "the sufferings of Christ," the minds of the disciples were soon relieved by a glimpse of "the glory that should follow." Just a week after the above discourse, Jesus took with him Peter, James, and John, the three disciples who were also to be the witnesses of his agony at Gethsemane, to behold a vision of his heavenly glory. The scene is traditionally identified with Mount Tabor, but this can not have been the place. All we can infer from the Gospel narrative is that it was a high mountain near to Cæsarea Philippi, perhaps one of the lower summits of Hermon. As he prayed, his face and raiment were transfigured to the same glorious majesty and brilliant whiteness in which he appeared to John long afterwards at Patmos. With him were seen in glory Moses and Elijah, the lawgiver and reformer of the Old Covenant; and their converse with him concerning "his decease which he should accomplish at Jerusalem" showed to the disciples the harmony of the Law and the Prophets with the Gospel in regarding Christ's sufferings as the prelude to his glory; and that that glory would be shared by his followers was intimated by the glory in which Moses and Elijah themselves appeared. Nor was there wanting a sensible proof of the presence of God the Father; but instead of the "blackness, and darkness, and tempest," amidst which God had revealed himself both to Moses and Elijah upon Mount Sinai, it was a *bright cloud* out of which a voice came, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." The disciples, who had given way, while the Master was praying, to a supernatural drowsiness, like that which overcame them at Gethsemane, awoke just in time for Peter to express the fond desire to remain amidst such bliss, when the voice was heard from the cloud, the vision vanished, and they were left alone with Jesus. As they came down from the mountain, he charged them not to tell what they had seen till after his resurrection; and he explained, in reply to their inquiries about the coming of Elijah before the Messiah, that Elijah had already come in the person of John the Baptist, and had been persecuted by those very scribes who had taught men to expect him, and that so the Son of Man would also suffer (Matt. xvii. 1–13; Mark ix. 2–13; Luke ix. 28–36).

Meanwhile the remaining apostles had attempted to heal a frightful case of demoniacal possession; and their failure had subjected them to the scornful objections of the scribes, and the unbelief of the people. After rebuking that unbelief, and bringing the father

of the sufferer, who had expressed it, to cry with tears, "Lord, I believe: help thou mine unbelief," Jesus cast out the furious demon; and then told his disciples, in private, the secret of their failure because of their unbelief, and the unbounded power of faith: "This kind goeth not out but by prayer and fasting" (Matt. xvii. 14–21; Mark ix. 14–29; Luke ix. 37–43).

Jesus now returned with the Twelve, for the last time, to the shores of the Lake of Galilee. At Capernaum he released Peter by a miracle from his difficulty about the tribute-money, the "didrachm," which corresponds in value to the half-shekel, and seems therefore to have been the poll-tax of that amount, which was paid for the temple-service. The piece of money, a "stater," which Peter found in the fish's mouth was equal to a shekel, and therefore the precise amount of the tax for his Master and himself. The exemption which Jesus claimed, though he waived it lest he should offend the Jews, may be regarded as an assertion of his divinity. (Matt. xvii. 24–28).

From the great lessons they had lately received, the apostles seem as yet to have derived only a vague idea that their Master's kingdom was at hand, and that they must not lose its advantages to themselves. The contest which arose among them for precedence gave an occasion for our Saviour's teaching, by the pattern of a little child whom he set in the midst of them, the great lessons of humility, brotherly love, forgiveness and forbearance; to which he added that of reverent regard for children, just because they hold out to us an example of the state of innocence from which we have fallen, and which must be regained, by repentance and conversion, before we can enter the kingdom of heaven. And thus *the last lesson which our Lord taught in Galilee* re-echoes the first with which he opened the Sermon on the Mount. Indeed, the whole discourse, which is reported most fully by St. Matthew, forms a most impressive climax to the teaching which was so begun. Christ's own example, in coming to seek and save the lost, is held forth as the great motive to compassionate love and mutual forgiveness. The power of binding and loosing is now extended to all the apostles; his presence is promised in all their assemblies; and his Father's answer to all their prayers. Once more the solemn warning is repeated, concerning resistance to sin and decision between the Master and the world; and the note of future judgment, already struck in the Sermon on the Mount, concludes the whole, but for the gentle final words recorded by St. Mark: "Have peace one with another" (Matt. xviii.; Mark ix. 33–50; Luke ix. 46–50). At this point the first two Evangelists again omit a visit to Jerusalem, with other incidents of the highest importance, which are re-

corded by Luke and John. Our Lord's work in Galilee was done; it remained to give the Jews of Judæa one more opportunity for repentance and faith.

The approaching Feast of Tabernacles invited him to Jerusalem; and his only half-believing brethren challenged him — with the rough candor of family advisers — to leave the comparative secrecy of Galilee and show his works openly to his disciples in Judæa. Rebuking their impatience with the answer that "His time was not yet come," he bade them go up to the feast without him. He remained in Galilee for some days, and then went up "as it were in secret" (John vii. 2–10). This secrecy seems to refer to his travelling through Samaria, rather than by way of Peræa, perhaps to disconcert a plot against his life. The choice of this route, also, gave one more day of grace to the Samaritans; but for the most part in vain, as we see in the case of the first villages, to which Christ sent forward messengers, but the people would not receive him, as he was on his way to Jerusalem. The sons of Zebedee, who would have called down fire from heaven, as Elijah did, to punish the insult, were checked by the rebuke: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them" (Luke ix. 51–56). To various persons who met him, offering to become his disciples, but pleading some excuse for delay, he taught the necessity of leaving all, to follow him (Luke ix. 57–62). During his progress through Samaria, he sent forth *Seventy Disciples*, two and two, to go before him, preaching the Gospel in every place that he designed to visit. This differed in several points from the previous commission of the apostles. The number of the Seventy, and the scene of their mission, Samaria, alike indicated that the time was at hand for preaching the Gospel to the heathen; whereas the number of the apostles corresponded to the Twelve Tribes of Israel, to whom their commission also restricted them; nor had the Seventy received the special training of the Twelve. Some have also seen a significance in the sending forth of the Twelve at the season of the Passover, the beginning of the harvest, and of the Seventy at the time of the Feast of Tabernacles, the end of all the labors of the year. In other respects, their instructions were the same; and they may be regarded as, in spirit, those which should ever guide Christ's ministers (Luke x. 1–16).

Meanwhile his movements and character were the great subject of discussion at Jerusalem. While all were asking, "Where is he?" some said, "He is a good man;" others, "Nay, but he deceiveth the people." But all spoke privately, for fear of the rulers. It was about the middle of the feast when he appeared, teaching in

the temple. To the expressions of wonder at the learning shown by a Galilean peasant, he replied by declaring his doctrine to be not his own, but His that sent him, promising, too, that whoever desired to do God's will should be taught these truths. He denounced the conspiracy against his life on the old charge of having broken the Sabbath by the miracle performed on his previous visit to Jerusalem. His boldness and impunity raised the question, whether the rulers knew that he was indeed the Christ; but still the people were perplexed by his humble and apparently well-known origin, so opposed to the mystery with which they expected the Christ to come: "We know whence this man is; but, when Christ cometh, no man knoweth whence he is." Jesus corrected the error, and his miracles convinced many, who argued, "When Christ cometh, will he do more miracles than these which this man hath done?" Alarmed at these signs, the Pharisees and priests hesitated to lay hands on him, for fear of the people.

As they watched their opportunity, Jesus continued to discourse in language more and more perplexing to his adversaries, till, on the last and greatest day of the feast, when the ceremony was performed of fetching water from the well of Siloam, and pouring it on the altar, while the priests sang the words, "With joy shall ye draw water out of the wells of salvation," He proclaimed himself the giver of the Water of Life, meaning thereby the Holy Spirit. Upon this the controversy among the people grew warmer. Some said that he was the expected prophet; some that he was the Christ; while others, again, objected his Galilean origin, pleading that Christ was to come of the seed of David, and from the town of Bethlehem. His more vehement opponents wished to apprehend him, but neither they nor the officers risked the attempt. Nay, carried away themselves by the power of his teaching, the officers returned to their employers with the words, "Never man spake like this man." As the rulers began to vent curses on all his followers, Nicodemus, the secret disciple, who was one of their number, ventured to remind them that the law forbade the condemning of a man unheard (Deut. xix. 16–19); but he only brought suspicion and taunts upon himself for taking the part of a *Galilean*. This eventful day was concluded by the dispersion of the people to their homes, while Jesus retired to the Mount of Olives (John vii. 1–viii. 1). The remaining deeds of our Lord on this visit to Jerusalem—including probably the giving sight to the blind man on the Sabbath by the healing waters of Siloam—with the discourses in which he exposed the blindness of the Jews, and asserted his Messiahship and divinity more plainly than ever—together with his parable of himself as the Good Shepherd who lays down his life for his sheep

—all this is related by St. John too fully to bear or need repetition. The climax of angry unbelief was reached when, on his assertion, "*Before Abraham was,* I AM" (comp. Exod. iii. 14), they took up stones to cast at him; but Jesus hid himself and went out of the temple, going through the midst of them" (John viii., ix., x. 1–21).

From these transactions at the Feast of Tabernacles, St. John passes at once over a period of two months, of which more will be said presently, to the *Feast of the Dedication,* in the winter (John x. 22; comp. p. 227); at which, as Jesus was walking in the portico of the temple, named after Solomon (comp. Acts iii. 11; v. 12), he was pressed by the Jews to relieve them from all doubt, and to tell them plainly whether he was the Christ. He replied by reminding them of what he had told them before, and of the works he had done; and, recurring to the parable concerning his sheep, he accounts for their obstinate unbelief because they were none of his, and reasserts more plainly than ever his equality with the Father. Once more they took up stones, to stone him as a blasphemer; but he vindicated his claims from the Scriptures and from his works; and when they tried to take him, he again escaped, and retired to Bethabara beyond the Jordan, the place where John had baptized. There he remained for some time, and many were led to believe in him by comparing his miracles with John's predictions (John x. 22-42). From this place of retirement Jesus was summoned to Bethany by the tidings of the illness of Lazarus; and, after raising him from the dead, our Lord again retired to "a country near the wilderness, to a city called Ephraim," where he remained with his disciples till the approach of his last Passover (John xi. 54, 55). Six days before the Passover, he is again at Bethany; and here the narrative of St. John falls in again with the other three Gospels (John xii. 1; comp. Matt. xxi. 1; Mark xi. 1; Luke xix. 29).

Now these brief notices by St. John cover a period of about six months—two from the Feast of Tabernacles to the Feast of Dedication, and four from the latter to the Passover—concerning which St. Matthew and St. Mark are almost silent; but, on turning to St. Luke, we find it necessary to place in this interval that large section which contains some of the most striking parables and most impressive discourses recorded in his Gospel (Luke x. 17–xviii. 4).

The two months between the Feast of Tabernacles and that of the Dedication seem to have been spent partly in Jerusalem and partly in its neighborhood, especially in that happy home at *Bethany,*[2] the

[2] The position of Bethany is of the greatest importance for understanding the sequel of our Lord's course. It was situated "at" the Mount of Olives (Mark xi. 1; Luke xix. 29), about fifteen stadia (about two miles) from Jerusalem (John xi. 18), on or near the usual road from Jericho to the city (Luke

house of Lazarus, and his sisters Martha and Mary. Even here there were differences of character; but Christ knew how to use and improve them. The zealous, active Martha, who seems to have been the elder sister, was the first to receive Jesus into the house, where her gentler sister Mary sat at his feet and heard his word. Busied with the cares of hospitality, in which she desired to show such a guest unusual honor, Martha appealed to Jesus to command her sister's help. But he assured her that all her anxiety was superfluous, compared to the *one thing*, which alone is needful, and Mary had chosen that good part, which would be hers forever, when all cares about the body should have ceased (Luke x. 38–42; comp. John xi. 1; xii. 1–3; Matt. vi. 33; John xvii. 3; Psa. lxxiii. 24–26; John iv. 14). Though Martha needed the lesson, as she afterwards needed a rebuke to that impatience which often goes with zeal (John xi. 24, foll.), we must not misunderstand the narrative, as if she were altogether in the wrong. Her zeal was honored in its turn; and she had an equal share with her brother and sister in the Lord's affection (John xi. 5, 20).

The highest proof of this affection was furnished by that which is at the same time the greatest of our Saviour's miracles. Driven, as we have seen, from Jerusalem by renewed plots against his life at the Feast of the Dedication, he retired beyond the Jordan, to the place where John first baptized, and remained there for some time, receiving many new disciples. He seems to have been still at Bethabara, when he received tidings of what he knew to be the mortal illness of his beloved friend Lazarus. It would be folly to attempt to relate, in other words, that most pathetic of all the records that human language has ever embodied. Our Lord gave the crowning testimony of his own works to his supreme power over life and death, by restoring life to a body upon which corruption had laid its hold; and he taught the full significance of the miracle by the words: "I AM THE RESURRECTION AND THE LIFE: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John xi. 1–44).

The miracle was witnessed by many of the Jews, who had come out of Jerusalem to Bethany (the distance being only two miles) to console the bereaved sisters. Even the deep distress of Jesus at his friend's death had given some of them occasion to utter their unbelieving cavils; and, while some were convinced by the miracle, others went away to give information to the Pharisees. A council was at once summoned; and the discordant religious views of the different sects were overcome by the common alarm, lest Christ's suc-

xix. 29, comp. 1; Mark xi. 1, comp. x. 46), and close by another village called Bethphage, the two being several times mentioned together.

cess should provoke the jealousy of Rome, and bring down destruction on the nation. Caiaphas, the high-priest, the leader of the rulers, took up the argument of political expediency, and proposed that one man should be given up to death as a substitute for the whole people. These words expressed a meaning far deeper than he himself understood; and his suggestion of a sacrifice to save the people from the anger of Cæsar was in fact a prophecy, which the Holy Spirit uttered through him as the head of the nation, of the atonement which the death of Christ should make for the sins of all the world and the common salvation of all God's people (John xi. 47–52). From that hour the death of Jesus was resolved on; and the only hindrance to its accomplishment was God's purpose that the sacrifice should be offered at the Passover. To this end Jesus retired to Ephraim in the wilderness, and remained there with his disciples.[3] Thence he seems to have withdrawn beyond the Jordan, perhaps to place himself within Herod's jurisdiction; for he was clearly in Peræa when he commenced that final movement towards Jerusalem, which forms the turning-point in the narrative of St. Luke (Luke xiii. 22; Matt. xix. 1, 2).

As he proceeded leisurely through Peræa towards Jerusalem, teaching in the villages on the way, he was warned of Herod's designs on his life. The information was given by the Pharisees, evidently with the view of hastening our Lord's return within their own reach — "Get thee out, and depart hence: for Herod will kill thee"—and his answer involved a keen rebuke of their treacherous affectation of regard for his safety. He bids them go themselves to tell Herod that his time was indeed at hand, but that his course was not to be shortened by the wiles of "that fox." His death was to be accomplished by the open violence of his own countrymen at Jerusalem, where all the former prophets had been slain, "for it can not be that a prophet perish out of Jerusalem!" And then, apostrophizing the city, to which his face was now turned, he uttered that exquisitely pathetic lamentation, which he afterwards repeated in sight of its walls (Luke xiii. 31–35; comp. Matt. xxiii. 37–39). His ministry had led him thither at least four times, and this visit was to be his last, the last of any prophet; and thenceforth the place which God had chosen for His house would be left desolate, and they should see him no more till the day when, in a sense yet to be accomplished, they should say, "Blessed is he that cometh in the name of the Lord" (comp. Psa. cxviii. 26).

To this progress through Peræa should probably be referred those

[3] John xi. 53, 54. By the "wilderness" is probably meant the wild uncultivated hill-country north-east of Jerusalem, lying between the central towns and the Jordan valley.

most impressive parables and lessons which occupy the 14th, 15th, 16th, 17th, and 18th chapters of St. Luke, the last few of which bring this Gospel again into connection with those of Matthew and Mark. As bearing upon the course of our Saviour's history, we must especially notice the warning which he gives his disciples now for the third time, and in greater detail than before, of his passion, death, and resurrection (Matt. xx. 17-19; Mark x. 32-34; Luke xviii. 31-34); and his answer to the ambitious request of the sons of Zebedee, which taught that they must suffer with him before they reigned with him (Matt. xx. 20-28; Mark x. 35-45).

He now crossed the Jordan, and advanced towards Jerusalem by the high-road through Jericho. That city was the scene of the healing of two blind men, who saluted Jesus as the son of David,[4] and of the conversion of the publican Zacchæus (Luke xix. 2-28). At length, while the Jews, who had already assembled at Jerusalem to purify themselves before the Passover, were wondering whether he would come, and the chief priests and Pharisees had commanded his first appearance to be denounced to them, that he might be apprehended, he arrived at Bethany six days before the Passover, that is, on *Friday* the 8th of Nisan, the eve of the Sabbath (John xii. 1). The Sabbath was spent at Bethany; and to the evening succeeding it we should probably refer (though the matter has been much disputed) the supper in the house of Simon the leper, at which Martha served, while Lazarus sat at table, and at which Mary anointed Christ, in preparation for his burial (John xii. 2-8; Matt. xxvi. 1-16; Mark xiv. 1-11).

His presence there was soon known at Jerusalem, and many of the Jews went out with the double motive of seeing Jesus, and Lazarus whom he had raised from the dead. The living proof of the miracle converted into believers many who had gone from curiosity. At this the Pharisees were doubly enraged; and perhaps history records no example of infatuation equal to their resolve to put Lazarus as well as Jesus to death (John xii. 9-11). This Sabbath was the 9th of Nisan, which in that year (A.D. 30) corresponded to March 31st of the Julian Calendar. The intervention of the Sabbath delayed the execution of the design till the following week, when Jesus at length "offered himself" publicly in the spirit of the prophecy: "Lo! I come to do thy will, O God" (Psa. xl. 6; Heb. x. 5-9).

[4] Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35; xix. 1. It is unnecessary to discuss the apparent discrepancy, the very existence of which is a proof of the independence and honesty of the witnesses. Possible reconciliations have been suggested, enough to show that there is no real contradiction.

Gethsemane.

CHAPTER XXV.

THE PASSION OF OUR LORD. — FROM PALM-SUNDAY TO EASTER-EVE (APRIL 1ST TO APRIL 7TH).—A.D. 30.

TABLE OF THE ENSUING DATES.

(The *Jewish days* are to be reckoned from the *preceding* sunset.)

S.	Nisan 9.	March 31.		SABBATH at Bethany. *Evening;* Simon's Supper.
S.	" 10.	April	1.	*Palm-Sunday.* Entry into Jerusalem.
M.	" 11.	"	2.	Jesus again in the Temple.
Tu.	" 12.	"	3.	Last visit to the Temple. Prophecy of his second coming.
W.	" 13.	"	4.	Conspiracy of the rulers.
Th.	" 14.	"	5.	*Evening.* The PASSOVER and *Lord's Supper.*
F.	" 15.	"	6.	*Good-Friday.* The CRUCIFIXION, and Entombment.
S.	" 16.	"	7.	SABBATH. *Easter-Eve.*
S.	" 17.	"	8.	EASTER-DAY. The RESURRECTION.
S.	Nisan 24.	April	15.	SUNDAY AFTER EASTER.
Th.	Sivan 3.	May	17.	*Holy Thursday.* The ASCENSION.
S.	Sivan 13.	May	27.	PENTECOST. WHITSUNDAY.

THE great events of the succeeding eight days, including the "Passion Week" and "Easter-Day," must be viewed as one con-

nected series; and the Evangelists enable us to trace the incidents of each day. St. Luke gives us this general description of our Lord's proceedings on the first three days of the week: "In the day-time he was teaching in the temple, and at night he went out and abode in the Mount of Olives" (Luke xxi. 37).

1. *Palm-Sunday, the 10th of Nisan (April 1st).*—This was the day on which the lamb for the Passover was selected, to be kept up till the time of slaying it. In fulfillment of the type, as himself the Lamb of God, Christ prepared to present himself in the temple at Jerusalem. But he came to the people also in another character, as the promised Son of David, their rightful King and Judge. The prophet Zechariah had both foretold the manner and explained the meaning of this, the great advent of the Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy KING cometh unto thee: He is *just*, and *having salvation; lowly*, and riding upon an ass, and upon a colt, the foal of an ass."[1] Two disciples, sent forward from Bethany to Bethphage, a village higher up on the eastern slope of the Mount of Olives, found an ass tied up to a door at the meeting of two roads, with her colt, on which no man had yet ridden, and they had only to say to the owner, "The Lord hath need of them," to obtain them. The trappings of the ass were the coarse garments of the disciples, doubtless travel-stained and worn; and so Jesus mounted the eastern slope of the Mount of Olives with far less of outward pomp than even David when he returned from exile. But he met with a reception apparently as joyful and as worthy of a restored monarch. The multitude who had come to the feast went forth to meet him, bearing in their hands the fronds of the palm-tree, the well-known sign of victory, and spreading their garments beneath his feet. As he began to descend the Mount, in full view of the temple, all the disciples burst forth into a shout of joy, praising God for all the wondrous works that Christ had done, and the people took up the cry, in the prophetic words of David himself, saying, "*Hosanna* to the Son of David"—that is, "The Lord preserve the Son of David." They blessed him as the King of Israel, head of the kingdom of their father David, coming in the name of Jehovah, and repeated the welcome with which the angels had heralded his birth (comp. Psa. cxviii. 25; Luke ii. 14). For the moment, the Pharisees thought that all their plots were frustrated, and said to each other, "Perceive ye how we prevail nothing? Behold the world is gone after him." Some of them took courage to address him in an affected protest against the enthusiasm which endangered all con-

[1] Zech. ix. 9. In the old times of Israel, judges and their sons, and afterwards the king's sons, rode upon asses.

cerned—"Master, rebuke thy disciples!" And he answered, "I tell you that, if these should hold their peace, the stones would immediately cry out!" (Matt. xxi. 1–16; Mark xi. 1–10; Luke xix. 21–40; John xii. 12–16). But he well knew the issue; and so, pausing in his triumphal progress as he drew near to the city, he once more bewailed its rejection of the day of grace, and predicted its destruction.[2] Entering into Jerusalem and the temple, he still met with the same reception, the people crying, "This is Jesus, the prophet of Nazareth of Galilee!" and coming to him in the temple to be healed. What most incensed the chief priests and scribes was to hear the *children* crying in the temple, "Hosanna to the Son of David," and, as before, they asked him to silence them; but he only reminded them of David's words, "Out of the mouths of babes and sucklings thou hast perfected praise." In the evening he returned to Bethany (Matt. xxi. 10–17; Mark xi. 11)

2. *Monday, the 11th of Nisan (April 2d.)*—Having on the preceding days shown himself in the temple as King in Zion, amidst the acclamations of the people, Jesus now proceeded to the practical exertion of his authority by cleansing the temple, as he had already done at the commencement of his ministry. There is, however, a striking difference between the two scenes, in the greater severity which he now used. While there was a hope of reformation, he had been content with the language of remonstrance, "Make not my Father's house a house of merchandise;" but now he takes up the stern language of the Judge, "It is written, My house shall be called of all nations the house of prayer; but ye have made it *a den of thieves*" (Matt. xxi. 12, 13; Mark xi. 15–19; Luke xix. 45–48: comp. John ii. 13–17).

On the same day, on his way from Bethany to Jerusalem in the morning, had occurred the striking incident of his cursing the barren fig-tree, which was found dead the next morning—a fit type of that premature outward show of devotion with which he was even now welcomed by the people (Matt. xxi. 18, 19; Mark xi. 12–14, 20).[3] This was our Lord's *only miracle of destruction*.

3. *Tuesday, the 11th of Nisan (April 4th)*, is memorable as *the last day of our Lord's public teaching;* and the story of it comprises an epitome of his controversies with his enemies, his most solemn lessons to his disciples and the people, and his prophecies and

[2] Luke xix. 39–44. That frequent repetition, which is esteemed the mark of certainty, is to be observed in this prediction of our Lord; first, on his way to Jerusalem; secondly, on this occasion; thirdly, during his last day in the temple; and finally, on his last farewell to the city.

[3] The name of *Bethphage*, "House of Figs," points to the fig-trees that grew among the olives on the mount.

warnings concerning the end of the Mosaic dispensation and of the world itself, and his own final coming as the Judge of men.

On entering the temple, he was met by a new demand of the chief priests and scribes for his authority, doubtless with the design of hanging on his reply a charge of blasphemy. But he asked them to tell him first whether the baptism of John was from heaven or of man. If they confessed the former, they stood convicted as unbelievers; but, if they maintained the latter, they themselves would be exposed to the fury of the common people, who all held John to be a prophet. So they were put to silence; and Jesus pointed the moral of the scene by the parable of the *Two Sons and the Vineyard.* Still more striking pictures were given of their guilt in his rejection, and of God's purpose to transfer to others the privileges they had forfeited, by the parables of the *Wicked Husbandmen* and of the *Wedding Garment* (Matt. xxi. 23–46; Mark xi. 27–xii. 12; Luke xx. 1–19; Matt. xxii. 1–14).

Some effort must now be made to check the influence of all these discourses on the people; and each party of his enemies tried in turn both to gain a victory over him in argument, and to entrap him out of his own mouth. The first scheme, concerted by the *Pharisees with the Herodians,* who were friendly to the Roman power, was to convict him of treason to Cæsar. But he pointed to the fact that their money bore the image and superscription of Cæsar, as a proof that, by accepting the emperor's protection, they had themselves decided the lawfulness of paying tribute, and he laid down for all such cases the great law, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." So they were put to silence (Matt. xxii. 15–22; Mark xii. 13–17; Luke xx. 20–26).

The *Sadducees* tried next; but their subtle argument against the resurrection was met by exposing their ignorance of the spirituality of a future state, and by the words of a part of Scripture which they received; for when God calls himself the God of Abraham, Isaac, and Jacob, he is "not a God of the dead, but of the living; for *all live unto him*" (Matt. xxii. 15–22; Mark xii. 13–17; Luke xx. 20–26; comp. Exod. iii. 6). On learning the discomforture of their rivals, the *Pharisees* met in council to propose an unanswerable question; and it was this, "Master, which is *the great commandment* of the law?" or, as St. Mark puts it, "Which is *the first commandment of all?*" And Jesus replied in the very words in which Moses himself had summed up the claims of the Two Tables on the whole nature of man, "*Thou shalt love the* LORD THY GOD with all thy *heart*, and with all thy *soul*, and with all thy *mind*, and with all thy *strength:* this is the *first* commandment. And the *second* is like

unto it, *Thou shalt love thy neighbor as thyself?*" The reply was our Lord's final triumph over error, and the central truth of all his doctrine. He had begun his public teaching by declaring that "He came to fulfill the law and the prophets:" He closed it by announcing that "Love is the fulfilling of the law." The very scribe who had put the question confessed the spiritual meaning of the answer with such earnest eloquence as to draw from our Lord the approval, "Thou art not far from the kingdom of heaven" (Matt. xxii. 34, 40; Mark xii. 28–34).

Meanwhile our Lord's reply had finally silenced all the cavillers: "No man after that durst ask him any question." And now the time was come for *him* to question *them*, and to make a last exposure of their destructive system of hypocrisy, as a warning to his disciples and the people. Looking upon the Scribes and Pharisees, who had assembled in the temple to enjoy their expected triumph, he proposed a question, which at once implied his own double claim to the throne of David and of God, and left those who rejected it in either part without excuse: How could Christ be at the same time David's Son, and his Lord, seated at the right hand of the throne of God? (2 Sam. xxiii. 2; Psa. cx. 1: comp. Acts ii. 34, 35; 1 Cor. xv. 25). The only possible answer was that full admission of the spiritual nature of the kingdom of Christ, which would have identified him in all points with Jesus; and, rather than confess this, their obstinate silence rejected the last opportunity of offered grace (Matt. xxii. 41–46; Mark xii. 35–37; Luke xx. 41–44).

Then ensued our Lord's final outpouring of just indignation on the false and profligate teachers who had long led on the people, like the blind leading the blind, to the ruin they were soon to consummate. The woes denounced on the "Scribes and Pharisees, hypocrites," by the voice of God's own Son in his holy temple, in the character of a Judge, and as a foretaste of the last judgment, stand in a striking contrast to the blessings uttered on his humble disciples from the mount, as the crimes that called them down were the very opposite to the virtues there inculcated: saying and not doing—binding grievous burdens for other men's shoulders, while they would not so much as touch them—loving all marks of outward honor, even in the house where God only should be honored, and displaying all forms of ostentatious devotion, while their lives were full of rapacity and vice; converting proselytes to the law, only to make them twofold more the children of hell than themselves; frittering away the most solemn obligations, and at the same time extenuating the greatest crimes by their false casuistry; cleansing the outside of cup and dish, which reeked within with abominations

that they swallowed as their daily food, "straining out the gnat, and swallowing the camel"—their hypocrisy could find no fitter image than the whited sepulchres, which they were so fond of garnishing without, while the mass of corruption was still festering within. Aye! and the fact that their chiefest care was bestowed on the sepulchres of those prophets whom their fathers slew suggested the climax of the denunciation. In their affected care to wash their hands of their fathers' deed, they confessed themselves the children of those who slew the prophets, and were about to surpass their worst crimes by an act which should bring on them the guilt of all the blood shed under the Old Covenant. At last the utterance of wrath dies away in tones of the deepest pity, as he repeats his lamentation over Jerusalem and her doom of desolation at his coming (Matt. xxiii. 13-39; Mark xii. 40; Luke xx. 47).

Our Saviour's praise of the poor widow who cast two mites—all she had—into the treasury, as having given more than all the sums that the rich cast in from their abundance, is the last event of this day in the temple, according to the first three Evangelists. St. John, who passes over the other incidents of this and the preceding day, relates the coming of certain Greeks, who were introduced by Philip and Andrew to Jesus, and the declaration of our Lord that the hour was now come for the Son of Man to be glorified, and for the Father's name to be glorified by his death, followed by the approving voice of God from heaven. A brief conversation ensued, after which Jesus departed finally from the temple, uttering his last words of promise to believers, and of warning to those who rejected him—words addressed especially to many of the chief rulers, who believed in secret, but feared to confess him, "for they loved the praise of men more than the praise of God" (John xii. 20-50).

But the greatest words of this eventful day were uttered by our Lord to his disciples after he had left Jerusalem. They had called his attention, as he departed from the temple, to the magnificence of its buildings; and he had replied that the time was coming when not one stone would be left upon another. The eastern valley was no sooner crossed, than they began to ask him when these things would happen, and what would be the signs of his coming and of the end of the world. The threefold form of this inquiry is an important guide to the momentous discourse which Jesus uttered as he sat upon the slope of Olivet, in full view of the temple. Here he is seen as the great Prophet of the new dispensation, briefly recounting the warnings long before uttered by Daniel, and yet to be more fully revealed through St. John.

The first part of the discourse describes the taking of Jerusalem by Titus, the destruction of the temple, and perhaps the fearful

calamities which attended the final dispersion of the Jews by Hadrian. Equally clear is the reference of the last part, though the point of transition is very difficult to fix, to the scenes preceding and attending the end of the world and the final judgment; and to these a practical application is given by the parables of the faithful and unfaithful Servant, and of the wise and foolish Virgins; while the whole concludes with a plain description of the judgment-day (Matt. xxiv., xxv.; Mark xiii.; Luke xxi. 5–36).

On that very evening, he warned his disciples finally that it wanted now but two days to the time when, on the coming Passover, he should be betrayed and crucified (Matt. xxvi. 1, 2); and we can imagine Judas Iscariot slinking out to plot his treason, as, when more plainly denounced, he left the Paschal table to carry it out. But why "*must* the Son of Man be *betrayed?*" Simply because his enemies dared not touch him in presence of the people. Nor, in stating this *historic* reason, let us forget that "in all points it behooved him to be made like unto his brethren"—whose greatest earthly trial is perhaps the treachery of friends. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me"—are the prophetic words in which David, from his own experience, foretold the sufferings of Christ (Psa. xli. 9; comp. lv. 12–14, 20, 21). The plan was to seize him by treachery in his retirement; and for this an opportunity was unexpectedly offered this very night. JUDAS ISCARIOT, whom Jesus had foreknown as the traitor from the first, came to the chief priests, and agreed to place his Master in their hands for the paltry bribe of thirty pieces of silver, the very sum fixed in the law as compensation for the life of a slave (Exod. xxi. 32; comp. Zech. xi. 12, 13; Matt. xxvii. 9). Judas stands alone in sacred history as a man devoted by name, by the voice of the Lord himself, to perdition. How, then, did he obtain this awful pre-eminence? Simply by love of the world. He is the most marked type of those false disciples who joined Christ in the expectation of an earthly kingdom; and when our Lord's repeated announcements of his sufferings and death showed this to be a vain hope, he prepared to sell himself and his Master to the rulers. He seems to have had that practical talent for business which gains confidence, and he was made the treasurer of the little band; and this position became a snare to him. In that character he raised his hypocritical objection to the wastefulness of Mary's act of self-devotion, contemplating the securing the common purse for himself in the approaching end: "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein" (John xii. 6). The reply of Jesus, implying his knowledge that Judas cared as little

for the poor as for him, seems to have set the seal to the traitor's purpose; for Matthew and Mark place his communication to the chief priests immediately after the feast in Bethany. Whether that feast be rightly placed after the Sabbath (on Saturday evening), or on the Tuesday evening, as some prefer, it seems clear from the three Evangelists that the latter was the date of Judas's bargain, two days before the Passover (Matt. xxvi. 14–16; Mark xiv. 1, 2, 10, 11; Luke xxii. 1–6).

4. *Wednesday, the 13th of Nisan (April 4th).*—Our Lord remained at Bethany till the afternoon of Thursday, and a solemn silence rests over this period of his life. At all events, the lesson is most impressive that, in the very last week of his ministry, after three days of incessant activity, our Lord secured this unbroken interval of holy contemplation, as the fittest preparation for his Passion. The idea that he may have spent the day in converse with his disciples seems to be excluded by the silence of St. John, who is so full in his relation of the next day's scenes.

5. *Thursday, the 14th of Nisan; the evening belonging to the 15th (April 5th).*—"Then came the day of unleavened bread, when the Passover must be killed."[4] The exact time appointed in the law for killing the Paschal Lamb was on the 14th of Nisan "between the evenings," or about sunset; and it seems to have been actually killed between the hour of the evening sacrifice (the 9th hour=3 P.M.) and sunset. Attempts have been made to show that "Christ our Passover was slain for us" on the same afternoon on which the Paschal Lamb was killed. But the true view seems to be that our Lord observed this, the greatest sacrifice of the Old Covenant, before he offered the one great sacrifice of the New Covenant, that is, himself, upon the cross, and by so doing he exactly fulfilled the type.

As the day advanced, the disciples, well aware of the danger of a return to the city, asked the Master where they should prepare the Passover. He sent Peter and John into the city to a certain man, whom they were to recognize by a sign, and who, at the simple intimation of the Lord's will, showed them to a large upper room furnished and in proper order, where they prepared the feast. Entering the city privately, while the people were similarly engaged in their several households, Jesus sat down with the twelve apostles to eat the Passover before sunset. We must now be content to indicate the several events of this memorable feast, which are fully related in the Gospels; and the whole meaning of which is an object for much future study: Our Lord's refusal of the cup of wine;

[4] Luke xxii. 7. The "Passover" means *here* the Paschal Lamb. The importance of noticing this will appear presently.

his rebuke of the controversy which broke out even then for the highest place in his expected kingdom; his lesson of humility by washing the disciples' feet, followed by the warning, "Ye are not *all* clean;" the overpowering sorrow with which he plainly declared that the traitor was *one of them*, and the agonizing questions, "Lord, is it I? Is it I?"—answered by the sign which marked out the traitor, though to John alone, and the words—so piercingly clear to the traitor, though misunderstood by the rest—which sent Judas forth in haste to concert his measures with the rulers, under cover of the night, which had now set in.

Then Christ announced to those who were left, that the hour was come for the Son of Man to be glorified, and for God to be glorified in him; that he was going before them on a path by which they should soon follow him, but that they were not yet ready; and meanwhile he gave them the new commandment, that they should love one another. The impatient zeal of Peter rebelled at the thought of not following his Master now; and his self-deceiving readiness to lay down his life for Christ's sake was rebuked by the prediction that he would deny him thrice on that very night before the crowing of the cock; while the other disciples, who might be beginning to think themselves above the weakness of Peter as well as the treachery of Judas, were warned that they too would abandon him that night and be scattered abroad; but he appointed to meet them in Galilee after his resurrection (John xiii. 36–38; Matt. xxvi. 31–35; Mark xiv. 27–31).

Either just before or just after this scene, as the supper was drawing to an end, Christ took a loaf of the unleavened bread, and, having given thanks, he brake it and gave it them to eat, as the emblem of his body, broken for men. Then, the supper being ended, he took a cup, the *third* of those usually partaken of at the Paschal feast, and divided it in like manner among them, as the pledge of the new covenant in his blood, shed for the remission of sins. Thus he instituted the LORD'S SUPPER, to be observed to all future time, in remembrance of him (Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 19, 20; 1 Cor. xi. 23–25).

Between the end of the meal and the hymns of praise which followed it, there was an interval of most solemn and delightful converse, in which occurs the great promise of the *Paraclete*, the Holy Spirit of truth. The exquisite chapters of St. John which contain this discourse conclude with that most solemn and affecting of all the utterances of human language, our Lord's intercessory prayer[5]

[5] John xiv., xvii. The break at xiv. 31 is only apparent. It indicates the first movement towards departure; but the discourse is resumed and concluded before they leave the house.

in presence of his disciples. The singing of a hymn, probably the "Great Hallel" (Psa. cxv.–cxviii.), concluded the Paschal celebration, and then they went out together to the first scene of suffering on the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

Going down into the ravine which divides Jerusalem from the Mount, they crossed the brook Kedron, and entered the Garden of Gethsemane (the *Oil-press*). A part of the garden still exists, between the brook and the foot of the Mount, marked by a few olive-trees, which are old enough to have grown there since our Saviour's time.[6] Here Jesus took apart the same three disciples—Peter, James, and John—who had seen his glory on the Mount of Transfiguration, to be near him during his last and most fearful agony of temptation. We leave to the words of Holy Writ the scene which ended with the appearance of the traitor, leading the officers of the temple, and his betrayal of his Master by a kiss; as well as the incidents which put the assailants to shame, and proved the omnipotence which our Lord abstained from using in his own defense, since this hour (he said) was granted to them and to the powers of darkness, that the Scriptures might be fulfilled. Then all his disciples forsook him and fled: but the self-reliant zeal of Peter and the love of John induced them to follow at a safe distance (Matt. xxvi. 36–56; Mark xiv. 32–50; Luke xxii. 39–53; John xviii. 2–11).[7]

We must distinguish four different scenes of our Lord's trial (to use the word for such a mockery of justice): (1) His being taken to the house of Annas; (2) His private examination by Caiaphas; (3) His formal arraignment before the Sanhedrim as a blasphemer under the *Jewish* law; (4) His being delivered to Pilate, to be dealt with by the *Roman* law, as a traitor to Cæsar—besides the episode of Pilate's sending him to Herod.

(1.) The Divine prisoner was led first to the house of Annas, the father-in-law of the high-priest, Caiaphas—perhaps to avoid committing the rulers, till it was decided whether they would risk a public trial. But there seems now to have been no wish to draw back; and Annas sent him bound to Caiaphas, who had already openly advised his death (John xviii. 13, 14, 24).

(2.) The examination in the house of Caiaphas is connected with the affecting episode of Peter's threefold denial of his Master, to

[6] The present garden is fifty paces square. That it was much larger is clear from Luke xxii. 41. There are eight trees, the age of which has been reckoned at two thousand years.

[7] The incident of the young man, which is recorded by Mark only (xiv. 51, 52), has been conjectured to refer to the Evangelist himself.

understand which, the structure of an Oriental house should be remembered. The gate gives entrance to an open court-yard, and it was in the middle of this court that the servants and officers made a fire to keep off the chilliness of a spring night. Peter and John followed at a distance; but John, having some acquaintance with the high-priest, not only ventured himself into the palace, but spoke to the female servant at the door who let in Peter; and he had the rashness to sit down among the soldiers. Jesus was led into one of the chambers opening into the court, whence he could see what passed round the fire. Where John was, we are not told; but it seems that, being known to the servants, he was left unmolested, and so became an eye-witness of what followed to the very end; and hence the vast importance which is assigned to his testimony. The details of the three denials must be read in the Gospels.[8]

The first interrogation seems to have been made by the high-priest just after Peter's first denial, preparatory to the meeting of the Sanhedrim at dawn. "The high-priest asked Jesus of his disciples and of his doctrine." The former question may have been designed to ascertain, before summoning the Sanhedrim, how far the new leaven had spread among its members (comp. John xii. 42); but Jesus betrayed no man. To the other question he only replied by appealing to the evidence of those who had been his hearers, and for this an officer struck him for contempt of the high-priest (John xviii. 19–24). Caiaphas seems then to have retired to summon the Sanhedrim; and Peter's second and third denials occurred in the mean time.

6. GOOD-FRIDAY, still *the 15th of Nisan* (*April 6th*).—(3.) At dawn of day the Council (Sanhedrim) met, and Jesus was arraigned before them (Luke xxii. 66). Their first object was to condemn him as a false prophet and blasphemer, crimes punishable by the Mosaic law with death. The law required the testimony of two witnesses; and several witnesses were suborned, but their testimony was too evidently false to be admitted. When at last two were found to swear to the same point, and to pervert the words he had used about the destruction and resurrection of the temple of his body into a threat that he would destroy the temple, they were still at variance with one another (Matt. xxii. 59–63; Mark xiv. 55–61).

[8] Matt. xxvi. 47–58, 69, 75; Mark xiv. 43–54, 66–72; Luke xxii. 47–62; John xviii. 1–18, 25–27. We do not enter on the minor questions as to the order of the three denials, which again illustrate that unity amidst diversity which characterizes faithful witnesses. The double crowing of the cock, mentioned only by St. Mark, is consistent with every-day experience, and forms a valuable note of time; for the cock always crows soon after midnight, as well as at the break of day.

To all this evidence Jesus made no reply, as indeed none was necessary; till the high-priest reproached him for his silence, and adjured him by the living God to say whether he was the Christ, the Son of God. Then he plainly said I AM, and warned them of the time when they should see him sitting in his power at the right hand of God, and coming in the clouds of heaven. This was enough. Rending his clothes—the wonted sign of distress and horror—the high-priest appealed to the council, who at once condemned Jesus for blasphemy, while the officers covered his face, spat on him, and buffeted him with blows, mocking his prophetic powers by asking him to tell who struck him, and adding many other blasphemies (Matt. xxvi. 63–68; Mark xiv. 61–65; Luke xxii. 67–71 and 63–65; comp. Isa. l. 6; liii. 7).

(4.) The next step, according to the law of Moses, would have been to have led him without the city and stoned him to death. But the subjection of the Jews to Rome had deprived even their highest court of the power of life and death. So they took a course which secured the fulfillment of Christ's own sayings respecting the manner of his death. It became the act of Pilate, with the approval of Herod; thus uniting with the ecclesiastical rulers of the Jews their own civil authority and the supreme power of Rome—a concurrence of the representatives of all the world (comp. Psa. ii.)—and securing the infliction of that form of death, the most ignominious as well as painful, which could best mark God's wrath against sin, and which, as especially the punishment of a slave, showed the Saviour descending to the lowest depths of humiliation, to prove that he would save the most degraded (see Gal. iii. 10; vi. 14; Phil. ii. 8; Heb. xii. 2; Col. ii. 14).

They led Him to the *Prætorium*, where the Roman procurator, Pontius Pilate,[9] had just taken his seat early in the morning; but, as they could not enter a court inaugurated by heathen sacrifices without incurring a pollution that would have prevented their keeping the feast, Pilate came out to ask them the charge on which they delivered up the prisoner. They only replied that he was a malefactor, and Pilate gave them leave to deal with him according to their law. Then they charged him with the political offense of forbidding the people to pay tribute to Cæsar (the very trap into which they had vainly tried to draw him) and making himself a king. Pilate went back, and began his examination by asking, "Art thou the king of the Jews?" Jesus replied that his kingdom was not

[9] The Prætorium, translated in the authorized version the "hall of judgment" (John xviii. 28), was the head-quarters of the Roman military governor. The *time* was the early dawn, a point of importance in reference to the time of the condemnation (see below).

of this world, as the peaceful conduct of his disciples proved; and when further pressed with the question, "Art thou a king, then?" he explained his kingdom to consist in bearing witness to the truth, and claimed the allegiance of every one who was himself true. To this appeal Pilate made the often-quoted rejoinder, "What is truth?" and left the prætorium, to tell the Jews that he found no fault in the accused. He seems to have brought Jesus out with the intention of dismissing him; but the priests and elders began to upbraid him with new charges, to which he made no reply (Matt. xxvii. 1, 2, 11, 14; Mark xv. 1–5; Luke xxiii. 1–5; John xviii. 28–38: comp. Isa. liii. 7).

Catching at the mention of Galilee as the chief scene of his seditious teaching, Pilate resolved to send him to Herod Antipas, who had come up to Jerusalem to the Passover—a practice by which he was accustomed to conciliate the Jews. Herod rejoiced in obtaining the interview which he had long sought in vain, and put many questions to Jesus, in the hope of his working some miracle. Provoked, however, at receiving no answer, and seeing the vehemence of Christ's accusers, Herod, with his soldiers, made a mockery of his regal claims, and sent him back to Pilate arrayed in the imperial purple. The occasion was seized for a reconciliation between the king and procurator, who had been long at variance, and the words of David were fulfilled, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed" (Luke xxiii.4–12; Psa. ii. 1, 2: comp. Acts iv. 25, 26).

Finding himself compelled to decide the case, Pilate tried an appeal from the rulers to the people. It was a customary act of grace, in honor of the Passover, for the Roman governor to release some prisoner, whom the people chose. Knowing that the charge against Jesus sprang from the envy of the priests, and that the people had shown such enthusiasm for him, he proposed to release him whom they had so lately hailed as their King. But the plan was defeated by a cunning manœuvre of the priests. There was another prisoner, named BARABBAS, a murderer and robber, and the leader of one of those insurrections against the Roman government which were frequent during the later days of Judæa. The feelings of the people were easily inflamed on behalf of this patriot brigand; and they probably saw by this time that Jesus was not about to fulfill their hopes of a miraculous restoration of David's kingdom. Pilate awaited their decision with an anxiety the more intense because, while sitting on the tribunal, he received a warning message from his wife, who had just awakened from a harassing dream about the "just man." He repeated the question, "Which of the two shall I re-

lease to you?" and they replied, "Not this one, but Barabbas!" Again he tried to bring them to reason, and to revive their interest in Christ, by asking, "What will ye then that I shall do to him *whom ye call the King of the Jews?*" The answer was ready, "*Crucify him.*" Still Pilate made a third appeal: "Why, what evil hath he done?" and, again declaring that he found no fault in him, he proposed the strange compromise to scourge him and let him go! But by this time the people, always ready for sedition, and continually prompted by the priests, were roused to the verge of tumult. The loud cries of "Crucify him!" prevailed over reason and conscience; and Pilate released Barabbas, and yielded up Jesus to their will. But first Pilate washed his hands before the people, protesting, "I am innocent of the blood of this just person: see ye to it;" and they accepted the tremendous responsibility: "His blood be on us and on our children" (Matt. xxvii. 15–26; Mark xv. 6–15; Luke xxiii. 13–25; John xviii. 39, 40).

Jesus was now handed over to the Roman soldiers, whose brutality was made more cruel by their contempt and hatred for the seditious Jews, over whose peasant king they now celebrated a mock triumph. To the torture of the scourging which always preceded crucifixion, their wanton wit added the cruel mockery of the insignia of royalty—the crown of thorns, the purple robe, and the reed for a sceptre, while they mingled the parody of homage with blows and spitting in his face (Matt. xxvii. 26–30; Mark xv. 15–19; John xix. 1–3).

The scene seems to have suggested to Pilate one more effort to save Jesus, in which, if unsuccessful, he would at least indulge his levity by an insult to the Jews. As a proof that he believed him innocent, he brought him out and showed him invested with the insignia of royalty! But the insult excited rage, and not compassion; and the cry was again, "Crucify him!" "Take you him and crucify him; for I find no fault in him," rejoined Pilate, knowing that they dared not take him at his word; while they cried that he deserved death according to their law, "because he made himself the Son of God." Pilate's reluctance had for some time shown a mixture of superstitious fear, which these words raised to the highest pitch. Leading Jesus back into the hall, he asked him, "*Whence* art thou?" but received no answer; and when he urged the question by speaking of his power to crucify or to release him, Jesus told him that he could have no power at all over him unless it were given him from above, and with divine authority pronounced the guilt of his betrayers the greater. Pilate was now determined, if possible, to release him; but the Jews knew how to work upon a fear more present to him than that of the last judgment: "If thou

let this man go, thou art not Cæsar's friend." The dread of being denounced to Tiberius for acquitting a usurper was decisive to his weak and selfish spirit. Taking his seat in the open place called *Gabbatha* (the *pavement*),[10] in full view of the temple and the people, just as the sun had risen, Pilate passed sentence on him whom he had so often declared innocent, and of whose right to be his Judge he was not unaware. Still venting the reproaches of his conscience in insults on his instigators, he again said to the Jews, "Behold your King!" "Away with him! crucify him!" was still the answer. And when he asked, "Shall I crucify your *King?*" the chief priests, in their rage, abjured the independence which was the strongest passion of a Jew, "We have no king but Cæsar" (Matt. xxvii. 26–30; Mark xv. 15–19; John xix. 1–16).

The providence of God took them at their word, when their last efforts for freedom ended in their dispersion over all the world. No less signal was the retribution which befell the other actors in this greatest crime of the world's history. The unjust judge afterwards incurred the very displeasure which he dreaded, and only put an end to his exile by suicide. Herod also died in exile (see p. 241), and Caiaphas was deposed. But there was no delay in the fate of Judas. Seized with remorse as soon as he saw his Master condemned, he carried back the thirty pieces of silver to the chief priests, and confessed his sin, hoping perhaps that good might yet be done by this assertion of Christ's innocence. Their only answer was, "What is that to us? See thou to that!" and, casting down the money on the pavement of the temple, he went and hanged himself. With the scrupulousness of religious formalism, the men who had used his treason decided that the thirty silver pieces, as the price of blood, must not be put back into the treasury; so they purchased with them the potter's field without the city, as a burial-place for strangers, thereby fulfilling to the very letter a prophecy of Zechariah (Zech. xi. 12, foll.). The field thus purchased seems to have been the place where Judas committed suicide, and the double memorial of the scene and the price of blood was preserved by its name, *Aceldama*, the field of blood (Matt. xxvii. 3–10; Acts i. 18, 19).

Meanwhile that great sacrifice was accomplished, the Gospel record of which we should not dare to touch but for the need of some remarks on the *manner* and *place* and *time* of the execution, the *incidents* that marked it, and the *sayings* which our Saviour uttered from the cross. It was a Roman execution, conducted in the usual

[10] This was a paved platform on the ridge of the rock between the castle of Antonia and the western corner of the temple.

forms of crucifixion, but with some important variations; but several important details must be left for future study.

(1.) *The place* of execution was necessarily without the city (Acts vii. 58; Heb. xiii. 11–13; comp. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3); but its exact site is unknown. It was near one of the gates, and beside a public road, but there is no mention of its being on a "hill" or "Mount." The sacred name of CALVARY, which our version has only in St. Luke, is the Latin translation (*calvarium*, "skull") for the Greek word (*κρανίον*), by which all four Evangelists explain the Hebrew name GOLGOTHA, "*place of a skull*," which implies the horrid signs that marked its use (Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17).

(2.) *The Bearing of the Cross.*—To add to the ignominy of this servile form of death, the condemned carried his cross to the place of execution; and Christ was thus led forth, with two criminals who were "*justly* in the same condemnation" (Luke xxii. 32, 41; comp. Isa. liii. 12). The act of "taking up the cross" had already been used by Christ for the sacred figure which it has ever since expressed (Matt. x. 38; xvi. 24; Mark viii. 34; x. 21; Luke ix. 23; xiv. 27; Heb. xiii. 12, 13); and everlasting honor was laid upon *Simon*, a man of Cyrene, whom the soldiers caught as he was entering the city, and compelled him to bear the load under which Christ had sunk. It was then that he bade the women, who followed him weeping, to weep rather for the judgments that were coming on the land (Matt. xxvii. 31–32; Mark xv. 20, 21; Luke xxiii. 26–32; John xix. 17).

(3.) *The Crucifixion.*—Arrived at the place of execution, the condemned were stripped and fastened to the cross, which was usually of the form familiar to us under the name of the "Roman cross"[11] but not nearly so high as is commonly represented. The feet of the sufferer were only a foot or two above the ground—a fact of some weight, as showing that Jesus suffered in the midst of his persecutors, and not looking down from above their heads. The body was either nailed or bound by cords to the cross, or in both ways. Our Lord was nailed both by the hands and feet, as the prophets had foretold;[12] a method more exquisitely painful at first, though tending to shorten the torture. When the cross was not already standing, the sufferer, as in our Saviour's case, was fastened to it as

[11] That is, the form of +, the two pieces being unequal, as distinguished from the "Greek cross," +, with equal arms, and the diagonal or "St. Andrew's Cross," ×; not to mention ornamented forms.

[12] Psa. xxii. 16; Zech. xii. 10; John xx. 25, 27, etc.: comp. Rev. i. 7, the latter passage referring to all his wounds.

it lay upon the ground, and the shock when it was dropped into the hole or socket must have been terrible. To deaden the sense of these tortures, some drug was usually administered; but our Lord refused the mixture of wine and myrrh thus offered him, as he had abstained from wine at the Paschal Supper. He still observed the meek silence which Isaiah had foretold, till all the horrid details were accomplished, and he hung upon the cross between the two malefactors, on his right and on his left; being thus emphatically "numbered with the transgressors" (Matt. xxvii. 38; Mark xv. 27, 28; Luke xxiii. 33; John xix. 18).

(4.) *The "First Saying" from the Cross.*—It was then that he uttered the first of the "Seven Sayings," which have ever been revered as his dying words, a prayer for his murderers—"*Father, forgive them, for they know not what they do*" (Luke xxiii. 34).

(5.) *The time* of our Saviour's crucifixion was the *third hour* (or 9 o'clock A.M.), the very time when the morning sacrifice was offered (Mark xv. 25); and his death was at the ninth hour, which was the time of the evening sacrifice—the whole space of six hours being divided at noon by the beginning of the miraculous darkness.

(6.) *Parting of Christ's Garments.*—The execution was carried out, and the cross watched, by a guard of four soldiers, with a centurion; and the garments of the sufferers were their perquisite. Four parts being made, there remained the upper robe, woven throughout without a seam, the type of Christ's perfect righteousness, and the source of healing to many who had touched it. As it would have been spoiled by dividing it, the soldiers decided to cast lots for it, thus fulfilling another prophecy: "They parted my raiment among them, and for my vesture they did cast lots" (Matt. xxvii. 35; Luke xxiii. 34; John xix. 23; Psa. xxii. 18).

(7.) *The Inscription on the Cross.*—The custom of writing up the culprit's crime on a scroll, or label, above his head gave Pilate another opportunity of mortifying the Jews, while bearing unconscious witness to the truth. To avoid all ambiguity, he wrote the title in Hebrew, Greek, and Latin. The various readings of the Evangelists give a striking case of their agreement in substance amidst varieties of expression.

"THIS IS JESUS, THE KING OF THE JEWS" (Matthew).
"THE KING OF THE JEWS" (Mark).
"THIS IS THE KING OF THE JEWS" (Luke).
"JESUS OF NAZARETH, THE KING OF THE JEWS" (John).

Pilate's shaft did not miss its mark. The chief priests wished him to amend the inscription thus: "*He said*, I am King of the Jews;" but he silenced them with the answer, "What I have writ-

ten I have written" (Matt. xxvii. 31–38; Mark xv. 20–28; Luke xxiii. 26–34, 38; John xix. 17–24).

(8.) *The "Second Saying"—to the Penitent Robber.*—For the first three hours (9–12 A.M.) Jesus hung upon the cross, exposed to all the insults of the rulers, and of the rabble, whose cries had changed with his change of fortune. Some stood to enjoy the sight; while others, passing in and out of the neighboring city-gate, wagged their heads, and taunted him with the very prophecy which was being fulfilled—the destruction of the temple of his body, that it might be raised again in three days. A strong temptation was added to these taunts. He was challenged to prove his Divine power and kingdom by coming down from the cross; nay, even the chief priests offered to believe him on that sign, though they disbelieved the still higher proof given by his resurrection. Of the very culprits who hung beside him, one joined in the railing, and dared to demand their deliverance and his as a proof that he was the Christ. But the other reproved his comrade's madness, confessing the justice of their sentence and bearing witness to Christ's innocence, and then turned to him with the prayer, "Lord, remember me when thou comest into thy kingdom." Jesus opened his lips for the second time with these words, "Verily I say unto thee, To-day thou shalt be with me in paradise" (Matt. xxvii. 39–44; Mark xv. 29–32; Luke xxiii. 35–37, 39–43).

(9.) *The Women at the Cross—Christ's "Third Saying," to St. John.*—Three women, with the beloved disciple, had dared to stay by his cross. They were "the three Marys:" his mother; her sister, the wife of Clopas; and Mary of Magdala. With filial love, even in that hour of agony, he bade his mother behold a son in the beloved disciple, and that disciple to look upon her as his mother; and henceforth Mary found a home with John (John xix. 25–27).

(10.) *The Miraculous Darkness, and the Fourth, Fifth, and Sixth Sayings.*—It was now noon, and yet a supernatural darkness rested upon all the land, from the sixth hour to the ninth hour, as if to veil the last agonies of the Redeemer from the eyes of men.[13] But far deeper than that darkness was the gloom that weighed upon the Saviour's soul as he bore the whole burden of the Divine wrath for the sins of all men. To that awful mystery our only guide is in the words with which at the ninth hour he broke the solemn silence, "My God! my God! why hast thou forsaken me?" words already used prophetically by David in the great Psalm which de-

[13] An *eclipse of the sun* is quite out of the question; for the Jewish months were strictly lunar; and the Passover was in the middle of the month, just when the moon was *full*. The young reader may remember this by observing the phase of the moon at Good-Friday and Easter.

scribes the Messiah's sufferings. Their sense was lost upon the by-standers, who, remembering the connection of the promised Elijah with Christ, caught at the sound of the word "Eli" (*My God*) as a call for the prophet. At this moment the Sufferer's mortal frame endured its last agony of intense thirst, and, to fulfill one more prophecy, he exclaimed, "I thirst." One of the by-standers filled a sponge, from a vessel standing near, with the mixture of acid wine and water, which was the common drink of the Roman soldiers, and, lifting it on a stalk of hyssop, put it to his mouth, while the rest said, "Let us see if Elijah will come to help him"[14] (Matt. xxvii. 45–49; Mark xv. 33–36; Luke xxiii. 44, 45; John xix. 28, 29).

(11.) *The Seventh Saying, and the Death of Jesus Christ.*—And now all that man could inflict had been endured; all that the Son of God could do and bear for man had been done and suffered. The end of his agony and the completion of his redeeming work are both announced by the loud cry, "IT IS FINISHED;" the soul which had animated his mortal body is yielded back to God with those words of perfect resignation, "Father, into thy hands I commend my spirit;" and, bowing his head upon his breast, he expired.[15]

(12.) *Portents at Christ's Death—Conversion of the Centurion.*—His death was followed by portents not to be overlooked by any of the multitudes assembled at Jerusalem. The priest, who entered the holy place at this very hour, with the blood of the evening sacrifice, saw the vail rent in twain from the top to the bottom. That vail was the special, as the temple itself was a more general, symbol of Christ's body, the visible covering which enshrined the abode of Deity; and the one was rent, and the other broken, to show that "a new and living way was consecrated for us to enter into the holiest of all, by the blood of Jesus, through the vail, that is to say, his flesh" (Heb. x. 19, foll.). The rocks which surrounded Jerusalem were rent with a great earthquake, and the graves were opened; and many of the saints rose and were seen by many in the city after his resurrection. Even such wonders were not enough to break down the stubborn spirit of the Jews; and, at the most, they departed with deep feelings of wondering grief. But the Roman centurion saw enough in the manner of Christ's death and in his expiring words to make him glorify God by the confession, "Truly this was a just man! Truly this was the Son of God!" The most

[14] It is still believed that drinking causes the death of impaled persons, and water is withheld, to prolong their sufferings.

[15] Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30. It deserves notice that, in the last words, Matthew and Mark mention only the *loud cry*, Luke the prayer of resignation, and John the proclamation, "It is finished."

attached of his friends, including the devoted women who followed him from Galilee, only ventured to view the scene from a distance (Matt. xxvii. 51–56; Mark xv. 38–41; Luke xxiii. 45–47). Only "the disciple whom Jesus loved" kept his station by the cross, a fact which we learn from his emphatic testimony as an *eye-witness* of what followed.

(13.) *His Death made sure — the Water and the Blood.*—The day was now drawing to a close, and at sunset (just after 6 P.M.) the Sabbath would begin. "That Sabbath-day was a high day;" especially as being the *second day* of the Feast of Unleavened Bread, when the first-fruits of the harvest were offered in the temple, and whence the fifty days were reckoned to the Day of Pentecost. For that Sabbath this day itself was the "preparation." This statement, twice made by St. John, seems to refer to the custom of preparing for any sacred festival on the previous day. On this "preparation day" especially, they would put away all pollutions and signs of mourning that might mar the coming feast. So, though they had not scrupled to enact on it a deed which would have profaned any day, they could not endure its defilement by the consequences of their judicial murder. Pilate readily granted their request, that the sufferings of the crucified might be ended by breaking their legs (for to dispatch them by the sword was deemed too honorable), and that they might be buried.[16] This was done to the two malefactors; but as Christ was found to be dead already, his limbs were left unbroken. To make sure, however, of his death, one of the soldiers pierced his side with a spear; and blood and water were seen to flow mingled from the wound. Thus were fulfilled both the prophetic ordinance of the true Paschal Lamb, "A bone of him shall not be broken," and that other prophecy, "They shall look on him whom they pierced" (John xix. 31–42; comp. Exod. xii. 46; Psa. xxxiv. 20; Zech. xii. 10; Psa. xxii. 16, 17; Rev. i. 7). Most justly does St. John lay the utmost stress on the truth of his own testimony, as an eye-witness, to this incident, not only for the spiritual sense which he afterwards gave it (1 John v. 6, 8), but as the very turning-point on which the credibility of the Gospel rests. It established beyond a doubt the reality of Christ's death, without full proof of which the evidence of his resurrection would always have been questionable. And the matter was put beyond all dispute by the care of Pilate to ascertain from the centurion the truth of a death so unusually speedy (Mark xv. 44, 45). The tortures of crucifixion were often prolonged three days, and

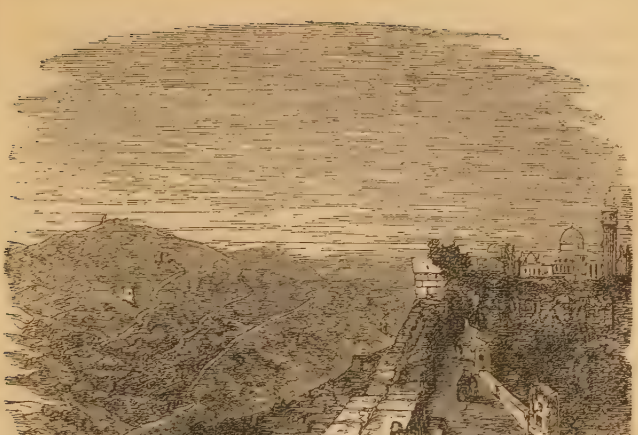
[16] The Romans generally allowed the body to rot upon the cross; but in consequence of Deut. xxi. 22, 23, an express national exception was made in favor of the Jews.

even more; but the exhaustion of our Saviour's toil-worn frame, by his night of agony, and by his inexpressible mental anguish on the cross, are causes adequate to explain his dying in six hours; while the abundant flow of lymph and blood, due to the piercing of the pericardium (the membrane round the heart), makes it probable that he died literally of "a broken heart."

(14.) *The Entombment of Jesus.*—Meanwhile JOSEPH of Arimathæa, a rich man and a member of the Sanhedrim, who had been no party to their councils against Jesus, now boldly avowed his secret discipleship by coming to Pilate and begging the body of Jesus. Pilate consented, as soon as he had satisfied himself of his real death. Joseph's example gave courage to Nicodemus, who brought a mixture of myrrh and aloes to anoint the corpse; even as the Jewish kings used to be buried in spices. The near approach of the Sabbath left no time for the final funeral ceremonies. They took down the body from the cross; and, wrapping it hastily in linen, with the spices, they laid it in a new rock-hewn sepulchre, which Joseph had made for himself, in a garden close at hand. To secure the sepulchre during the Sabbath, they rolled a great stone against its door, and departed. Thus was the prophecy fulfilled, that the Messiah should "make his grave with the rich" (Isa. liii. 9). Mary Magdalene, and Mary, the sister of Christ's mother, who had sat opposite the sepulchre during the burial, and had seen how the body was laid in it,[17] went home, postponing the preparation of their spices and ointments, for the full performance of the funeral rites till after the Sabbath; and then "they rested the Sabbath-day according to the commandment." The mother of Jesus seems to have been led home from the cross, when the body was taken down, by John, her new-found son (Matt. xxvii. 57–61; Mark xv. 42–47; Luke xxiii. 50–56; John xix. 38–42).

7. *The Sabbath-day* (EASTER-EVE): *Saturday, the 16th of Nisan (April 7th) from the preceding Sunset.*—The sacred narrative leaves the disciples in the overwhelming grief and desolation amidst which they kept this Sabbath; having, as we may infer from the events of the next day, reassembled from their dispersion, and looking forward, though with only the faintest hope, to the third day, on which Jesus had foretold his resurrection (see Luke xxiv. 21). The chief priests and Pharisees also remembered the prediction with alarm, and, on the pretense that his disciples might steal away the body, they obtained Pilate's permission to set a watch of soldiers over the tomb, saw that it was securely shut, and sealed the stone (Matt. xxvii. 62–66).

[17] Hence they were prepared to see at once that Jesus had left the sepulchre.



Mount of Olives.

CHAPTER XXVI.

THE RESURRECTION AND ASCENSION OF CHRIST.—FROM EASTER-DAY TO ASCENSION-DAY, APRIL 8TH TO MAY 17TH, A.D. 30.

§ 1. *Sunday the 17th of Nisan (April 8th). The First* LORD'S DAY—"EASTER-DAY."

"Oh! day of days! shall hearts set free
No minstrel rapture find for Thee?
Thou art the Sun of other days—
They shine by giving back thy rays."[1]

As the resurrection of Christ is the great fact, so the day of its occurrence is the great day of Christianity. From the time of the apostles its weekly return has been called by the name of the LORD'S DAY (Rev. i. 10); and to this epoch of the new creation of all things, marked by the new life of Christ, all the permanent sanctity of the primeval Sabbath was transferred.[2]

[1] "Christian Year:" *Easter-day.*

[2] This is not the place to vindicate the doctrine of the Lord's Day. The sacred observance of the *first day of the week* is seen in such passages as John xx. 26; Acts xx. 7; 1 Cor. xvi. 2.

Great difficulties have been found in making out the history of the day from the four Gospels;[3] but these difficulties will yield to a careful study, based on the principle that each Evangelist wrote with a special purpose and from special sources of information. It does not belong to our work to attempt a discussion of their several statements; but to give briefly the result of such discussion in the most probable order of those appearances of Jesus to his disciples, which satisfied them that "the LORD was risen indeed."

i. The *Resurrection itself* is related only by St. Matthew: "Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men" (Matt. xxviii. 2–4). That this account was derived, in part at least, from one or more of the Roman soldiers, professing afterwards that belief which such a scene ought to have compelled, is probable from the acquaintance which the same Evangelist shows with the fact that they were at first bribed to give out the absurd story that Roman soldiers had slept on duty, and *while asleep* had somehow come to know that the body was stolen by the disciples (Matt. xxviii. 11–15).

The *time* of the resurrection is stated by St. Mark as "*early* on the first day of the week," which began from the sunset of the evening before (Mark xvi. 9). It had already taken place when the first visit was paid to the sepulchre, "while it was yet dark" (John xx. 1), "as it began to dawn" (Matt. xxviii. 1). The portion, however brief, of this day (according to Jewish reckoning) that Jesus remained in the tomb is reckoned as one day, like the brief interval between his burial and the Friday's sunset, and thus he remained *three days* in the earth (Matt. xii. 40; xvi. 21; xx. 19; xxvii. 63; Mark viii. 31; ix. 31; x. 34; Luke ix. 22; xviii. 33; John ii. 19, etc.).

ii. *Visit of the Women to the Sepulchre.*—The Jewish custom of resuming the occupations of common life the moment the Sabbath's sun had set had enabled the two Marys to purchase on that evening the spices needed to complete the embalmment which Nicodemus had hastily performed. At the approach of dawn they came to the sepulchre, with certain other women, among whom was Joanna, to perform this pious service, wondering, as they went along, how they could roll away the great stone from its mouth. They reached the sepulchre at sunrise, and found the stone removed; and, entering, they saw that the body of Jesus was gone (Matt. xxviii. 1; Mark xvi. 1–4; Luke xxiv. 1–3, 10; John xx. 1, 2).

[3] To which must be added the statement of St. Paul, 1 Cor. xv. 4–7.

iii. *Mary Magdalene carries the news to Peter and John.*—The ardent love of Mary Magdalene prompted her at once to run and tell Peter and John of the trick that she supposed had been played by the enemies of Christ in removing his body beyond the reach of his disciples.[4]

iv. *Vision of an Angel to the Women in the Sepulchre.*—Meanwhile the other women had entered the recesses of the rock-hewn sepulchre, and there they saw an angel sitting on the right side, in the form of a young man in a long white robe, who told them that Christ had risen and would meet his disciples in Galilee, with other words of comfort and encouragement.[5] Fear at the vision, and joy at the tidings, joined to hasten the flight of the women from the sepulchre, that they might carry the news to the disciples.

v. *First Appearance of Jesus—to the Women on their Return from the Sepulchre.*—Their hasty course was stayed by the appearance and greeting of Jesus himself. They fell down to worship him, and received from his own lips the same message that the angel had given them (Matt. xxviii. 9, 10). The apostles and other disciples received the intelligence "as idle tales," not being yet ready to believe the truth (Luke xxiv. 9, 11).

vi. *Visit of Peter and John to the Sepulchre.*—Peter and John himself were away from the rest of "the *Eleven*," probably at the house of the latter.[6] To them Mary had brought word that the sepulchre was empty; and while the other women were giving their fuller tidings to the rest of the apostles, Peter and John ran to the sepulchre to see for themselves. The ardent affection of "the disciple whom Jesus loved" carried him first to the sepulchre: he looked in and saw the grave-clothes, but hesitated to enter; while Peter, coming up, at once went in and saw the linen clothes lying as they had been left, and the napkin that had been about the head of Jesus folded together by itself.[7] John then entered and saw the same spectacle; and while Peter only wondered, John believed; for, he himself takes care to tell us, the disciples had not yet understood the prophecy of his resurrection (see Psa. xvi. 10; Acts ii. 25–31).

[4] John xx. 2. Throughout the whole narrative, John speaks of the events witnessed by himself.

[5] Matt. xxviii. 5–8; Mark xvi. 5–8; Luke xxiv. 4–8. St. Luke, in speaking of *two angels*, evidently puts into one this and the subsequent vision of angels to Mary Magdalene, which is mentioned only by St. John.

[6] So John says that, after their visit to the sepulchre, they returned "to their own *home*" (John xx. 10).

[7] John xx. 3–10; comp. Luke xxiv. 12. The minuteness of this record seems to be intended as a proof that the body could not have been stolen by the disciples; for they would have carried off the grave-clothes with it in their haste.

vii. *Second Appearance of Jesus—to Mary Magdalene at the Sepulchre.*—While Peter and John returned home, Mary, who had followed them back to the sepulchre, stood by its entrance weeping; and, looking into the sepulchre, she saw two angels sitting, at the head and the feet, where the body of Jesus had lain. To their inquiry why she wept, she answered, "Because they have taken away my Lord, and I know not where they have laid him;" and she was turning away, to leave the sepulchre in despair, when she saw Jesus standing before her, though she knew him not, even when he asked her why she wept. Taking him for the keeper of the garden, she earnestly entreated him to tell her whither he had removed the body. The one word, "*Mary*," from the lips of Jesus, recalled her to herself, and turning, so as to have a full view of him for the first time, she replied, "Rabboni!" that is, "Master!" and would have embraced him. But, with the mysterious injunction, "Touch me not, for I am not yet ascended to my Father," he sent her to forewarn his brethren of his ascension. But even at this second testimony the disciples remained incredulous (John xx. 11–18; Mark xvi. 9–11).

viii. *Third Appearance of Jesus—to St. Peter.*—St. Paul states, immediately after the fact of our Lord's resurrection, "that he was seen of Cephas," before he appeared to the other apostles (1 Cor. xv. 5). This appearance is also mentioned incidentally, but very emphatically, by St. Luke, in connection with the journey to Emmaus (Luke xxiv. 34).

ix. *The Journey to Emmaus—our Lord's fourth Appearance.*—This is briefly mentioned by St. Mark (Mark xvi. 12, 13); but the deeply interesting narrative of St. Luke (Luke xxiv. 13–35) gives us a view of the disciples' state of mind on this memorable day. Two of them, Cleopas[8] and another, left the city after the visits paid to the sepulchre by the women and by Peter and John, and walked to Emmaus, a village about seven miles from Jerusalem. Their only object seems to have been to talk freely with each other respecting the bearing of the recent events on the question of the Messiahship of Jesus, and the doubtful result of their discussion is expressed in the exclamation, "But we trusted that it had been he which should have redeemed Israel!" As they were thus engaged, Jesus himself joined them, but a spell was upon their eyes, so that they did not know him. Every reader of the Gospel is familiar with what followed; the statement of their anxious reasonings; his rebuke of their ignorance and unbelief, and his exposition of the Scriptures which foretold his sufferings and glory; their press-

[8] This Cleopas must not be confounded with Clopas, the husband of Mary, the sister of our Lord's mother.

ing him to stay with them at the village; and his being made known to them by blessing and breaking the bread at their evening meal. They hastened back to Jerusalem, and found the apostles assembled with other disciples at their evening meal (Mark xvi. 14), in a strangely mingled state of doubt and wonder; for while some met them with the news, "The Lord is risen indeed, and hath appeared to Simon," their own full account of his converse with them was still received with unbelief.

x. *Our Lord's fifth Appearance—to the assembled Apostles, except Thomas.*—It was at this very crisis of their perplexity that Jesus crowned his separate appearances by a manifestation of himself to the apostles, and those disciples who were with them. His sudden appearance in their midst, the doors of the room being shut fast for fear of the Jews, alarmed them with the idea that they saw a spirit, though he greeted them with the words, "Peace be unto you!" But he called them to feel his body, and showed them the wounds in his hands and feet and side. As they still doubted, he ate food before them; and then he opened their minds to see the fulfillment of all that had been spoken of him in the Law, the Prophets, and the Psalms; and to know their own mission as the witnesses of his resurrection, and the preachers of repentance and remission of sins in his name to all nations, beginning at Jerusalem. Then, by the sign of breathing on them, he indicated the conferring of that gift of the Holy Spirit, which was actually to descend upon them after his ascension, and for which he bade them to wait at Jerusalem; and he gave them the authority of remitting and retaining sins, and the promise of the power of working miracles. Such was our Lord's last appearance to his disciples on the day of his resurrection (Mark xvi. 14–18; Luke xxiv. 36–49; John xx. 19–23; 1 Cor. xv. 5, "then of the twelve").

§ 2. *Sunday the 24th of Nisan, April 16th*—"*Low Sunday.*"

xi. *Christ's second Appearance to the assembled Disciples, with Thomas*—the *sixth* in all. The fact of our finding the disciples again assembled on the *first day* of the following week, and our Saviour's blessing this meeting with his presence, goes far to mark the Lord's Day as sacred. It was then that the incredulous Thomas was taught, by the evidence of his own senses, not only to share his brethren's faith, but to go beyond them by recognizing in the Lord's resurrection a proof of his divinity. But Jesus did not grant the proof that Thomas required without pronouncing a higher blessing upon those who are content to believe on the testimony of others (John xx. 24–29).

§ 3. xii. *Third Appearance of Jesus to the Apostles (seven of them) by the Lake of Galilee*—the *seventh* in all. The Evangelists now

cease to specify days. St. Matthew tells us that the eleven disciples went away into Galilee, as they had been commanded when first the resurrection was announced to them (Matt. xxviii. 16); but their meeting with Jesus in the mountain he had appointed them must have been subsequent to that morning by the Lake of Galilee, of which St. John has given us so full and touching an account (John xxi. 1–24). Seven of the apostles—Peter, Thomas, Nathanael, the sons of Zebedee, and two others who are not named—had returned to their avocations as fishermen, when Jesus revealed himself to them in a manner strikingly similar to that of their former calling, by the sign of a miraculous draught of fishes. The one striking difference, that now the net did *not* break, showed the coming of the time when they were to be indeed "fishers of men." It was then that our Lord drew from Peter the avowal of his love, repeated thrice as the revocation of his threefold denial, and restored him to his place among the disciples by the special commission, also thrice repeated—"Feed my sheep!" adding the prediction of his martyrdom, but rebuking his affectionate curiosity concerning the fate of John. The saying, "*If I will* that he tarry till I come, what is that to thee?" not only repelled curiosity, but predicted his surviving the destruction of Jerusalem.

xiii. *The eighth Appearance of Jesus—to the great Body of His Disciples in Galilee.* — St. Matthew continues the statement just quoted by saying that the eleven disciples went out to a mountain in Galilee, where Jesus had appointed them; and when they saw him they worshipped him, but some doubted (Matt. xxviii. 16, 17). Though Matthew mentions only the eleven, he can scarcely mean the last statement to apply to *them*, after the removal of the last remains of their incredulity in the case of Thomas. It is evident, from comparing the Gospels, that, in several statements which refer to the body of the disciples, the eleven are particularly named, because they were specially the appointed witnesses of Christ's resurrection. There is, therefore, no difficulty in identifying this interview with the appearance of Jesus to "above five hundred brethren at once," mentioned by St. Paul, who appeals to the fact that some of them were still living when he wrote (1 Cor. xv. 6).

This, then, was the great interview of Jesus with his disciples, of which he had spoken even before his death (Matt. xxvi. 32), and to which they were summoned from the moment of his resurrection. Its scene was *Galilee*, where Jesus had commenced his course of public teaching, and where his life had been chiefly spent; and, as he had opened his public ministry on a mountain, by the discourse which set forth the conditions of discipleship, so he closed it on a mountain, by the commission which he based upon his own unlimit-

ed authority: "All power is given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always unto the end of the world" (Matt. xxviii. 18–20). This commission was given to the *disciples*, as such, and not to the apostles only; and this is true also of the promise of miraculous powers, and the gift of the Holy Spirit, which are recorded respectively by Mark and John.

xiv. *Christ's ninth Appearance—to James (the Less).*—Immediately after mentioning this interview, St. Paul adds the words, "after that he was seen of James," a special notice, which agrees well with the importance assigned to James, as being, like Peter and John, one of the "pillars" of the Church (1 Cor. xv. 7; Gal. ii. 9). This appearance may be referred to Jerusalem with the more probability, as James was not one among the apostles at the Lake of Galilee.

§ 4. *Thursday, the 25th of Jyar—"Holy Thursday," or "Ascension-day," May 18th.*

xv. *Our Lord's last Interview with the Apostles, and his Ascension. —His tenth Appearance.*—The last scene of all was reserved for the eyes of the apostles only, as the specially appointed witnesses of Christ's resurrection and ascension. St. Peter lays stress upon the fact that, when God had raised Jesus from the dead, "He showed him, openly, *not to all the people*, but *unto witnesses chosen before of God*, even to us, who did eat and drink with him after he rose from the dead" (Acts. x. 40, 41). Neither Matthew nor John relates our Saviour's ascension. Mark simply says that "He was received up into heaven and sat on the right hand of God" (Mark xvi. 19). St. Luke describes the whole scene briefly in his Gospel, and fully in the Acts of the Apostles (Luke xxiv. 50–53; Acts i. 1–12).

The whole time during which Jesus "showed himself after his passion by many infallible proofs" was *forty days* (Acts i. 3), a period which has evidently some mystical signification, being the same as the time spent by Moses and by Elijah in Mount Horeb, and by Christ himself in the wilderness of temptation, and corresponding to the number of years that the people had wandered in the desert. In what secret retirement he took up his abode during these forty days, we are not told: all that concerns us is the time he spent with his disciples, "speaking of the things pertaining to the kingdom of God."

At last, on the fortieth day, the disciples were assembled with Jesus at Jerusalem, it would seem, by a special appointment (Acts i. 4; comp. ver. 6), and he commanded them not to depart thence

till they received the promise of the Father, the baptism with the Holy Ghost. After rebuking their desire to know whether the time was come for him to restore the kingdom to Israel, he promised them power, by that baptism of the Spirit, for the work they had to do for his name in Jerusalem, Judæa, and Samaria, and to the ends of the earth (Acts. i. 4–8).

Either during or after this conversation, he led them out—over the very ground he had traversed with them six weeks before, when he entered the city to suffer—as far as Bethany, on the farther slope of the Mount of Olives, and so out of view of the city; and there, as with uplifted hands he gave them his parting blessing, a cloud interposed between him and them, like the chariot and horses of fire that separated Elijah from Elisha; and, upborne on this aerial car, he was wafted from their sight through the vault of heaven.

Meanwhile the disciples scarcely recollected that this was but what he had himself foretold: "What and if ye shall see the Son of man ascend up where he was before?" (John vi. 62). They stood gazing up after him as if he had been lost forever, till they were awakened from their stupor by the appearance of two angels standing by them, and declaring that this same Jesus who was taken from them into heaven, should so come in like manner as they had seen him go into heaven. Having worshipped their glorified Lord, they returned from the Mount of Olives to Jerusalem with great joy; and, while expecting the promised gift of the Holy Spirit, they spent their time continually in the temple, praising and blessing God (Luke xxiv. 50–53; Acts i. 1–12).

We can not more fitly conclude this narrative of our Saviour's life on earth than by calling attention to the two points insisted on by St. John: first, that we have only a small part of our Lord's sayings and doings in the presence of his disciples, for the world itself could hardly have contained the record of the whole; but, finally, that all we do possess has been written with this one sole object—"that we might *believe* that JESUS IS THE CHRIST, THE SON OF GOD, and that, *believing*, we might have LIFE THROUGH HIS NAME" (John xx. 30, 31; xxi. 25).

Jerusalem.

CHAPTER XXVII.

THE CHURCH IN PALESTINE.—TO THE MARTYRDOM OF ST. STEPHEN.—A.D. 30–37.

St. Luke's "Second Treatise," or "Discourse," addressed to Theophilus, though now entitled "The Acts of the Apostles," was never meant for their complete history. Its true subject is the *fulfillment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring in the diffusion of the Gospel among Jews and Gentiles.* It deals only with the *beginning* of this great theme; and, having shown us the full establishment of Christ's Church—first in the Holy Land, and then in those Eastern and Grecian provinces of the Roman empire which the Jews were wont to regard as representing the whole Gentile world—it leaves all the future progress of the Gospel to be recorded by the Church itself.

The foundation of the Church was laid by Christ himself in his own person; and the disciples whom he gathered formed a perfect Church when he left them, at his ascension. It formed *one body,*

like the *congregation* of the Jewish people, from which it derived its name.[1] But that body was already practically divided into parts—the Christians of Judæa and of Galilee, besides those of Samaria, Peræa, and the more distant countries round. The whole number of the disciples, as we have seen, was about 500; those gathered at Jerusalem to wait for the promise were only 120 (Acts i. 15). But, when that promise was fulfilled, the feast of Pentecost had doubtless gathered nearly all together again; and we are told that they were "*all with one accord*" (as if by appointment) "in one place." Meanwhile the eleven apostles, having returned from the Mount of Olives, assembled in an upper room, with the mother and brethren of Jesus, and the women who had ministered to him, and there abode in prayer and supplication. Their evenings were thus spent; for in the day-time "they were continually in the temple, praising and blessing God," doubtless declaring Christ's resurrection and ascension to the people (Acts i. 12–14; Luke xxiv. 53). These, with the other disciples resident in Jerusalem (the 120), proceeded, on the proposal of Peter, to elect an apostle in the place of Judas. The process seems to have been this: The disciples chose two fit persons; the decision was referred to God himself by the *lot*, with prayer; and he on whom the lot fell was admitted to his office by the Eleven. The new apostle was MATTHIAS (Acts i. 15–26).

Ten days after the ascension, the time arrived which God had appointed for the outpouring of the Holy Spirit on the disciples. "The day of Pentecost was fully come;" the first and great day of the feast of the full ingathering of the harvest.[2] On this day the disciples, including those who had come up to the feast, were all gathered by common consent; when there was heard the sound of a rushing wind, as it were descending from heaven, and filling the house where they were sitting, while lambent flames, shaped like cloven tongues, were seen upon all their heads. These signs at once furnished to the senses a double evidence of some Divine power, and exactly corresponded to the figurative language chosen by Jesus to describe the operations of the Holy Spirit; a baptism of *fire*—a *wind* blowing where God wills, whose *sound* we hear, but can not trace its path. The *inward* gift of the Spirit, qualifying the disciples for the work, was accompanied with an *outward sign* of their divine mission—the gift of "speaking with tongues," that is, in foreign languages.[3] They were thus enabled at once to address the strangers assembled at the feast—from every province of

[1] The word in the New Testament translated *church* (ἐκκλησία) is itself the translation of the Hebrew word signifying "congregation" (Psa. xxii. 22).

[2] Acts ii. 1. On the *Feast of Pentecost*, see Chap. VII., p. 106.

[3] The word "unknown" is not in the original.

the Roman empire, and even beyond it—in their several languages. These, knowing that the speakers were illiterate Galileans, were amazed at the miracle, which was made the more striking from its occurring at the time of the morning sacrifice, and from the praises of God which they uttered in all these tongues. The early hour of the day furnished Peter with a decisive reply to the taunt, "These men are full of new wine;" and then he plainly preached the resurrection of Christ in that *first Christian sermon*, which produced three thousand baptized converts as the pentecostal first-fruits of the spiritual harvest. "And they continued steadfastly in the apostles' *doctrine* and *fellowship*, and in *breaking of bread*, and in *prayers*." These are the four elements of Christian social life; and, living as one united body (verse 44), in which there were many poor, "they had (or held) all things in common," that is, as we presently see, they regarded their possessions as given for the use of all, as the necessities of each required. They appeared daily in the temple, and their many miracles caused "fear to fall upon every soul." In private they held social fellowship from house to house, "with gladness and singleness of heart"—cheerful, simple, and united—"praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved" (Acts ii.).

The healing of a man above forty years old, who had been lame from his birth, by Peter and John at the "Beautiful" gate of the temple, in presence of all the people who were assembling to evening prayer, gave Peter another opportunity of preaching the Saviour, in whose name alone the miracle was performed. His discourse was interrupted by the priests of the Sadducean party, and the captain of the guard of Levites that kept order in the temple, who seized the apostles and carried them off to prison. But their arrest did not prevent their word being received by no less than five thousand believers (Acts iii., iv. 1–3).

Next morning they were brought before the Sanhedrim, who saw in their freedom of speech, contrasted with their want of letters, that "they had been with Jesus." As the miracle could not be denied—for there stood the man with them—the Council tried to silence the two apostles by threats; but they appealed to what was "right in the sight of God," and said, "We *can not but speak* the things that we have *seen* and *heard*"—a summary of the apostles' mission in one sentence. Fear of the people stayed any further severity, and the liberated apostles were received by the Church with a thanksgiving, which is the earliest example of united Christian prayer. It was answered by the shaking of the place where they were met, and by a new outpouring of the Spirit, which gave

new power to the apostles, new harmony to the believers, and new life to their liberality. We are now told again, and more precisely, in what sense "they had all things common." None were left in want, for those who possessed lands or houses sold them, and the money thus obtained was handed over to the apostles, who divided it to the needy. There was perfect liberty to do so or not (Acts v. 4); and the narrative mentions one striking case of such liberality by Joses, a Levite of Cyprus, whom the apostles surnamed BARNABAS, that is, "Son of Consolation," or rather "Son of Prophecy or Exhortation" (Acts iv.; comp. xi. 24). The contrast presented by the attempt of ANANIAS and SAPPHIRA to gain the like credit by a pretense, and to cover that pretense with a lie, introduces the *second* great crime and great judgment in the history of the Christian Church. Their miraculous death, at the sentence uttered by Peter, caused great fear within the Church, and deterred the worldly-minded from joining the disciples. But still the work of conversion went on. The apostles and their followers assembled daily in the portico of the temple named after Solomon. Their miracles were multiplied. The sick were carried on beds into the street, that at least Peter's shadow, as he passed by, might fall upon them; and multitudes were brought into Jerusalem from the villages, and were all healed (Acts. v. 1–16).

These successes again roused the Sadducees; for they, as enemies of the doctrine of a resurrection, were the first persecutors of the Church. They had tried in vain to silence *two of the apostles;* and now they threw the *whole number* into prison. An angel opened the prison doors, and set them free during the night; and when the Sanhedrim assembled in the morning, it was to hear that the prison had been found secure and guarded, but empty, and that the prisoners were at that moment preaching in the temple. Fear of the people again prevented open violence; but the apostles came at the request of the captain of the temple-guard, and were placed before the Sanhedrim, whom the high-priest now convened, together with the Senate of Elders, that venerable body which had preserved its authority as representing the people through all the changes of the Jewish state (Acts v. 21). In this second assembly, therefore, we see no longer only the Sanhedrim, headed by the Sadducean rulers, but the chiefs of the whole people, taking part in persecuting the apostles. To the charge that they were trying to bring upon the people the blood of Christ, Peter replied with the same boldness as before. Stung by his words, they were about to vote the death of the Apostles, when they were checked by the advice of a *Pharisee* named GAMALIEL. This man, renowned as one of the greatest doctors of the law, gave the sage counsel to wait and see

what would come of the new doctrine if let alone. His suggestion —"*If it be of God*"—"lest haply ye be found even to fight against God"—is most important for the light it throws on the views of the best of the Pharisees; doubly important as coming from the *teacher of Saul of Tarsus* (Acts xxii. 3). His advice was adopted by the Council, after they had vented their anger by inflicting on the apostles the scourging permitted by the law, and again forbidden them to speak in the name of Jesus. They, on their part, "rejoiced that they were counted worthy to suffer shame for his name;" and, assured by this proof of conformity with his sufferings—"both daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts v. 17–42).

Meanwhile the Church began to feel the want of *institutions* for its order. It included two sorts of persons, the *Hebrews*, or Jews of Palestine, and the *Hellenists*, who were equally pure Jews, but natives of, or settlers in, countries which had been influenced by Greek conquest or civilization, and especially by the adoption of the Greek language. The Hellenists, many of whom must have been converted on the day of Pentecost (as the enumeration of nations in Acts ii. 9–11 shows), were viewed with jealousy even by the Christian Hebrews; and they complained that their widows were neglected in the daily distribution. This was by no fault of the apostles, who could not sit like bankers at "tables" without neglecting the word of God. So they invited the brethren to look out from among them seven men of honest report, whom the apostles would appoint to this business. The Seven chosen were Stephen, "a man full of faith and of the Holy Ghost," Philip (comp. Acts viii. 5, 26; xxi. 8), Prochorus, Nicanor, Simon, Parmenas, and Nicolas,[4] a proselyte of Antioch. They were ordained by laying on of the apostles' hands with prayer, to the office which though not here so called—is afterwards clearly denoted by their name of DEACONS, *i. e.*, "Servants," from the "service" (ver. 2) they performed (Acts vi. 1–6).[5]

This institution gave a fresh impulse to the Gospel. "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and *a great company of the priests* were obedient to the faith." It was not merely that the apostles obtained more freedom; but the deacons themselves came forward with a zeal suited to their eminent position, and Stephen was most conspicuous for his faith and the power of his teaching, and the wonders and miracles he performed. The Hellenistic Jews formed a

[4] It is doubtful whether this was the leader of the heresy of the "Nicolaitanes" (Rev. ii. 6, 15).

[5] In Rom. xvi. 1, St. Paul mentions "Phœbe, our sister, a *deaconess* of the church at Cenchrea" (the port of Corinth).

sort of combined opposition to him, led by "the synagogue of the Libertines" (that is, "freedmen"), "and Cyrenians, and Alexandrians, and of those from Cilicia and Asia." The mention of the *Cilicians* prepares us for the part taken by SAUL OF TARSUS; and the Pharisees were now committed to the conflict by the zeal of the Hellenists for the traditions of the law. Worsted in argument by Stephen's wisdom and spiritual power, they suborned (as against his Master) false witnesses, who accused him before the Sanhedrim of blasphemy against the temple and the law, in saying that Jesus of Nazareth should destroy the holy place and change the institutions of Moses. The presence which Christ had promised to his disciples was shown, before Stephen opened his lips, by the very aspect of his countenance, which seemed to all in the council like that of an angel (Acts vi. 8–15). The defense which he made, on the invitation of the high-priest, is one of the most memorable passages of the New Testament. It places the truth of Christianity on the basis of its relation to the history of the Old Covenant. The whole argument is summed up in the one phrase, "Ye stiff-necked"—the epithet applied by Moses to their fathers—"ye" who, while boasting of circumcision, are "uncircumcised in heart and ears, ye do always resist the Holy Ghost: *as your fathers did, so do ye.*" Stung to the heart, and gnashing their teeth for rage, they cut short his defense; and when, amidst the tumult, Stephen stood gazing up to heaven, and saying, "Behold I see the heavens opened, and the SON OF MAN *standing on the right hand of God*," their rage passed all bounds. But we need not relate the story of the protomartyr's death, each incident of which repeats that of his Master (Acts vii.). Its fruit was soon to be seen in "the young man named SAUL," who was "consenting to his death, and had held the garments of them that slew him," and who was now the most active agent of the general persecution, of which Stephen's martyrdom gave the signal (Acts viii. 1–3; xxii. 20).

We learn some important details of this persecution from the testimony of Paul himself; not only were the scourgings permitted by the Jewish law inflicted in every synagogue; in the hope of hearing the weaker sufferers blaspheme the name of Jesus (Acts xxii. 19; xxvi. 10, 11); not only were multitudes, both of men and women, put in prison, and hunted down even in foreign cities; but, either through the connivance or the temporary suspension of the Roman authority, the Sanhedrim ventured to put many to death, like Stephen; and Paul adds, "when they were put to death, I gave my voice against them" (Acts xxvi. 10, 11). The result was a general dispersion of the disciples—except the Apostles—from Jerusalem; which proved the first means of spreading the Gospel

beyond the limits of the Jewish race: "They that were scattered abroad went in different directions, preaching the word" (Acts iv. 4). We shall see presently that some of them went through Phœnicia into Syria as far as Antioch, and across to the Island of Cyprus, confining their ministry at first to the Jews, but soon venturing to preach Christ to the Greeks at Antioch (Acts xi. 19, 20). Meanwhile the narrative of St. Luke follows the progress of the Gospel in the Holy Land, through the three great steps of the conversion of the Samaritans (Acts viii. 5–25), of the Ethiopian eunuch (Acts viii. 26–40), and of the Roman centurion (Acts x.), both of whom were already proselytes. Thus early are the representatives of races alien to the Jews, both at home and in the regions of the east, south, and west, brought into the Church, while the conversion of Saul prepares for the preaching of the Gospel to the Gentiles.

By mentioning the conversion of Cornelius in its connection with the spread of the Gospel in Judæa, we have anticipated the order of time, probably, by about three years. The martyrdom of Stephen, and the ensuing persecution and spread of the Gospel through all Palestine, crowned by the conversion of St. Paul, took place in the year from the Feast of Tabernacles, in A.D. 36, to the same feast in A.D. 37. Within that year, both Pilate and Caiaphas were deposed by Vitellius, the governor of Syria; and on the 16th of March, A.D. 37 (the Passover being on the 19th), the Emperor TIBERIUS died, and was succeeded by CAIUS CÆSAR, or CALIGULA. The bosom-friend of Caligula was AGRIPPA, the son of Aristobulus, son of Herod, afterwards King HEROD AGRIPPA I. What influence his favor with Caius, and afterwards with Claudius, had both upon Jews and Christians, we shall presently see. Meanwhile we return to the apostolic history, in which SAUL OF TARSUS, who now becomes PAUL THE APOSTLE, is henceforth the central figure. His conversion followed closely in order of time upon Stephen's martyrdom; and St. Augustine beautifully says: "*Si* STEPHANUS *non orasset, Ecclesia* PAULUM *non haberet*"—"If STEPHEN had not prayed, the Church would have had no PAUL."[6]

[6] As a key to all that follows, we give the chronology of St. Paul's life according to the two best authorities (see Note).

NOTE.—CHRONOLOGY OF THE LIFE OF ST. PAUL.

Conybeare and Howson.	Lewin.	Table of St. Paul's Life.
A.D.	A.D.	
About 5 or 6	About 11	Birth of Saul at Tarsus.
36	36 or 37	Martyrdom of St. Stephen.
37	37	Conversion of St. Paul.
39	39 (F. of Tabernacles)	His *first visit* to Jerusalem.
39–40	39–40	Rest of the Jewish Churches.
40	40	Conversion of Cornelius.
44	43	Barnabas fetches Saul from Tarsus to Antioch.
44	44	Famine, and death of Herod Agrippa I.
44 or 45	44 (before the Passover)	Barnabas & Saul go to Jerusalem with the collection. (Paul's *second visit.*)
48–49	45–46	Paul's *First Missionary Journey.*
50	48	Paul and Barnabas go up to the Council at Jerusalem.
		Paul's *third visit.**
51	49	Paul's *Second Missionary Journey.*
52	52 (February)	Paul arrives at Corinth, where he stays eighteen months.
54 (*Pentecost*)	53 (*Tabernacles*)	Paul arrives at Jerusalem. His *fourth visit.*†
		Winters at Antioch (Lewin).
54 (latter half)	54 (beginning)	Paul's *Third Missionary Journey.*
55	54 (May)	He reaches Ephesus, where he stays *three full years* (Lewin).
55–57	54–57	
57	57 (about Pentecost)	Leaves Ephesus for Macedonia.
57–58	57–58	Winters at Corinth (three months).
58	58 (March 27)	Reaches Philippi at the *Passover.*
58	58 (May 17)	Reaches Jerusalem at Pentecost. Paul's *fifth visit*, and arrest in the temple.
58–60	58–60	Imprisonment at Cæsarea.
60	60 (about Midsum.)	Festus succeeds Felix.
60	60 (end of August)	Paul sails for Rome.
	About Nov. 1	His shipwreck at Malta.
61	61 (begin. of Mar.)	Paul reaches Rome.
	61–63	His first imprisonment (two years).
63	63 (Spring)	On his release Paul goes to Macedonia and Asia Minor (C. & H). sails for Jerusalem, and visits Antioch, Colossæ, and Ephesus (Lewin).
64–66 (in Spain ?)	64	Paul, after visiting Crete, leaves Ephesus for Macedonia.
67–68	64–65	Winters at Nicopolis.
	65	(Lewin.) Visits Dalmatia, and returns through Macedonia and Troas to Ephesus, where he is arrested and sent to Rome.
68 (May or Ju.)	66 (June 29)	Martyrdom of St. Paul at Rome.

* Dr. Howson identifies this visit with that of Galatians ii., and places the collision with Peter at Antioch after it.

† Mr. Lewin identifies this visit with that of Galatians ii., and places the collision with Peter at Antioch after it.

Tarsus.

CHAPTER XXVIII.

THE GENTILES RECEIVED INTO THE CHURCH.

FROM THE CONVERSION OF ST. PAUL TO THE FIRST COUNCIL OF JERUSALEM, INCLUDING THE FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS.—A.D. 37–48 OR 50.

"I VERILY am a Jew, born in Tarsus, of Cilicia (a citizen of no mean city), but brought up in this city (Jerusalem) at the feet of Gamaliel" (Acts xxii. 3; cf. 6; xxi. 39), "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as to the law, a Pharisee" (Phil. iii. 5): such are Paul's descriptions of himself, to which the traditions of the Fathers scarcely add any trustworthy information. Of all that is known of Tarsus, and the influence of that city of Cilicia on his early life, we can only here notice two facts. He was a "free-born" citizen of Rome (Acts xxii. 28), inheriting the franchise which had been

conferred on his father (perhaps for some public service), and with it, probably, his Roman name of PAUL (Paulus). Cilicia was famous of old for the manufacture of the black tents of goats' hair which are seen to the present day on the plain of Tarsus; and Saul was brought up to this occupation (Acts xviii. 3). The excellent custom of the Jews to teach every youth some trade, whether he had to earn his living by it or not, afterwards enabled the apostle to labor with his own hands, and so to make the Gospel without charge to the disciples (Acts xx. 34; 1 Cor. iv. 12; 2 Cor. xi. 9; xii. 13, 14; 1 Thess. ii. 9; 2 Thess. iii. 8). It by no means follows that the family were in a necessitous condition; and the contrary may be inferred from the liberal education which St. Paul received. To that knowledge of the Greek language which he learnt at Tarsus as a matter of course, he added such an acquaintance with Hellenic literature as not only to quote freely from Greek poets (Acts xviii. 28; Tit. i. 2), but to prove himself familiar with the very spirit of Hellenism. These accomplishments formed in no small degree his peculiar qualifications for the special part to which he was called, in the diffusion of Christianity, as the "Apostle of the Gentiles."

But, though *Hellenistic*, his family were not *Hellenizing*. A "Hebrew of the Hebrews," he was early sent to Jerusalem, to be "brought up at the feet of Gamaliel, and taught according to the most perfect manner of the law of the fathers" (Acts xxii. 3). The profound learning shown in his Epistles confirms his own account of the rapid progress which he made "in the Jews' religion above many of his contemporaries" (Gal. i. 14). But the young Pharisee had also acquired among "his own people" a reputation for sanctity of life and strict observance of all the traditions of the sect, which he more than maintained at Jerusalem. He could afterwards confidently appeal to the knowledge of all the Jews, that "after the most straitest sect of their religion he lived a Pharisee" (Acts xxvi. 4, 5); nay, he could boast with a good conscience that he was blameless as "touching the righteousness *which is in the law*" (Phil. iii. 6). But these qualifying words point to the higher virtues which he did not possess; his allusions to "glorying," "boasting," and "pleasing men," refer to the old spirit of the true Pharisee; and his own sorrowful confession marks his highest reputation among the Jews as a state of "ignorance and unbelief" concerning the true spiritual meaning of the Scriptures (1 Tim. i. 13).

The brief narrative of his conversion and apostolic labors in the "Acts" is so strikingly illustrated in his "Letters," or, to use the Greek title, "Epistles," that the comparison furnishes the most powerful evidence of the truth of both. To make the ensuing nar-

rative clearer, we first mark the following great epochs of the apostle's life:

i. His *first appearance at Jerusalem* as a *Persecutor*.
ii. His *Conversion* on the way to Damascus.
iii. His *Introduction to the Apostles at Jerusalem*, and retirement for a time to Tarsus.
iv. His *Labors at Antioch*, and visit to Jerusalem in A.D. 44.
v. His *First Missionary Journey* in Asia Minor.
vi. His *Visit to Jerusalem* about the Gentiles.
vii. His *Second Missionary Journey*, and *Introduction of the Gospel into Europe*.
viii. His *Third Missionary Journey*, and long *Stay at Ephesus*.
ix. His *Seizure at Jerusalem*, and *Imprisonment at Cæsarea*.
x. His *Voyage to Rome*, and *First Imprisonment*.
xi. His *Release*, and subsequent labors.
xii. His *Second Imprisonment* and *Martyrdom*.

SAUL is first introduced to us in connection with the martyrdom of Stephen, and the persecution which ensued thereon. In the first deed of blood we must not think of him as a mere by-stander. As a Hellenist and one of "them of Cilicia," he was doubtless one of the confuted disputants; and his part in the murder, only second to that of the witnesses whose clothes he took charge of, is marked by the emphatic statement, "Saul was consenting to his death" (Acts vii. 58; viii. 1). When the disciples were scattered by this persecution, Saul pursued them, "breathing out threatenings and slaughter against the disciples of the Lord" (Acts ix. 1); or, to use his own words, "Being *exceedingly mad* against them, I persecuted them even to strange cities." Among these cities was old Damascus, which had recently been transferred from Herod Antipas to Aretas, the king of Arabia Petræa. The Jews, who were very numerous at Damascus, espoused the cause of Aretas, and viewed Herod's defeat as a judgment for the death of John. It was, therefore, natural that Aretas should befriend the Jews, so as to give facilities for carrying out the jurisdiction which the great Sanhedrim at Jerusalem claimed over their countrymen in foreign cities. It was by his own seeking that Saul obtained the letters of the high-priest to the synagogues of Damascus, to enable him to seize and bring bound to Jerusalem any "of the way," whether men or women (Acts ix. 2).

But the Divine Ruler had prescribed a very different issue, and Saul was arrested on his journey by a miracle which converted the persecutor of his Jewish brethren into the Apostle of the Gentiles. This event is related in detail three times in the Acts, first by the historian in his own person, then in the two addresses made by St.

Paul at Jerusalem and before Agrippa (Acts ix., xxii., xxvi.). These three narratives are not repetitions of one another, and the differences between them are most instructive. In the one place St. Luke gives in his own language a simple account of the most essential features of the transaction, viewed merely as an historical event. In the other two passages, he reports speeches which St. Paul made before different auditors, bringing forward in each case those points which were best fitted to convince the hearers, but in no one respect inconsistent with those recorded in the simpler narrative. Leaving the minute comparison of the three accounts for future study, we must briefly note the essential features of this event—one equally momentous in the history of Christianity, and among the most convincing evidences of its truth. (1) Saul and his company had just come in sight of Damascus, when the splendor of the *midday sun* (Acts xxii. 6; xxvi. 13) was overpowered by a still brighter light from heaven, "shining round about me, *and them that journeyed with me*" (Acts xxvi. 13; comp. xxii. 9). *All* of them saw the light, and *all* fell to the ground (Acts xxvi. 14); and thus all were witnesses to the miracle. But to Saul, though alone blinded by "the glory of that light" (Acts xxii. 11), it was vouchsafed

> "To see and tell
> Of things invisible to mortal sight."

That he saw the SON OF GOD amidst the light, is implied in the statement that the attendants "saw no man" (Acts ix. 7), and by the words presently addressed to him by Ananias—"The LORD JESUS, *who appeared unto thee in the way*"—"The God of our fathers hath chosen thee, *that thou shouldest see that* JUST ONE" (Acts ix. 17; xxii. 14). Hence, in vindicating his apostleship, one qualification for which was to have seen the risen Christ, Paul says, "Have not I *seen* Jesus Christ our Lord?" (1 Cor. ix. 1); and, in enumerating the visible appearances after his resurrection, he says, "*Last of all he was seen of me also*" (1 Cor. xv. 8). (2) The *Vision* was accompanied by a *Voice*, the well-known *Bath-Col*. The attendants *heard* only a *sound* as of thunder (comp. John xii. 29), just as they saw only the diffused light (Acts ix. 7); but to Saul the words were clear in his own Hebrew tongue (Acts xxvi. 14), "Saul! Saul! why persecutest thou me?"[1] The question "LORD, who art thou?" confesses the first movement of repentance; and the full revelation which Jesus then makes of himself brings the persecutor, with trembling and astonishment (Acts ix. 6), to place

[1] The proverbial saying—"It is hard for thee to kick against the *pricks*" (or rather *goad*)—is found only in Acts xxvi. 14. The figure is derived from a restive ox, whose kicking only drives the goad deeper.

himself unreservedly at the command of him whom he henceforth served with all his being—"*Lord! what wilt thou have me to do?*" He was commanded to go into Damascus and await the answer. He was led blind and helpless into the city by his attendants, and there, in the street called *Straight*, he became the guest of Judas, perhaps one of the chief of the disciples whom he had come to persecute. Three days of blindness, fasting, and prayer prepared him for the promised answer, which was brought by ANANIAS, a convert of his own class. With the restoration of his sight—when, in the doubly expressive figure, "there fell from his eyes as it had been *scales*"—he received *his full commission to the apostleship*, and he was baptized by Ananias; "and when he had received food, he was strengthened" (Acts ix. 18).

So fully conscious of his divine mission that he would not appear, by going up to the apostles at Jerusalem, to "seek counsel of flesh and blood" (Gal. i. 15–17), he now took up his abode at Damascus, and forthwith began to preach Christ in the synagogues, confounding the Jews by his proofs. Part of this time was spent in Arabia (Gal. i. 17). At the end of three years, the Jews laid a plot to kill him, while the ethnarch, who governed Damascus under the Arabian king Aretas, kept watch with the garrison to prevent his escape. But the Eastern fashion of building houses upon walls enabled the Christians to let Paul down—just as Rahab had let down the spies—from a window by a basket (Acts ix. 23–25; 2 Cor. xi. 32, 33). He went to Jerusalem, with the motive, as he himself tells us, of conferring with Peter, as whose guest he remained there a fortnight (Gal. i. 18). At first, indeed, the disciples were afraid of him, till Barnabas brought him to the apostles, and told them how he had seen the Lord in the way, and how boldly he had preached Christ at Damascus. With equal boldness Saul now began to dispute with the Hellenists; and he was only saved from Stephen's fate through being hastily escorted by the brethren to Cæsarea, whence he sailed for Tarsus (Acts ix. 26–30).

From himself we learn another motive for this hasty departure. This visit to Jerusalem was the season appointed for him to receive his full commission to the Gentiles, the particulars of which he relates in his defense before the Jews (Acts xxii. 17–21). As he was praying in the temple, he fell into a trance, and for the second time beheld a vision of the Lord, who bade him to make haste and depart from Jerusalem, "for they will not receive thy testimony concerning me." His argument in reply, from their former knowledge of him as a persecutor, was answered by the repetition of the command, "*Depart, for I will send thee far hence* UNTO THE GENTILES." The fury which the mere repetition of these words roused in his

audience is some measure of the offense which the avowal of such a mission would have given, not only to the Jews, but to the Judaizing Christians, by whose jealousy Paul was afterwards so severely tried. It was better first to go and prove his mission by deeds, and then to come back to Jerusalem with such proofs. So passing, indeed, was this first visit, that he himself tells us, "I was unknown by face unto the Churches of Judæa" (Gal. i. 22).

Meanwhile Peter was first called, even against his will, to open the door of the kingdom of heaven to the Gentiles. The opportunity was afforded by that season of rest which the Churches of Judæa, Galilee, and Samaria enjoyed after Saul's visit to Jerusalem (Acts ix. 31). The cessation of his persecution was followed by events which threatened to "turn the tables" upon the Jews. The insane vanity of Caligula proclaimed the worship of himself throughout the empire. The attempt drove the Jews to the verge of a rebellion, which was only averted by his death; and we can well believe that the agitation of the whole people at the impending danger would divert their attention from the Christians. It was in this interval of rest (about A.D. 39 and 40) that Peter made that apostolic visitation of the churches (Acts ix. 32), during which he cured Æneas of the palsy at Lydda, in the plain of Sharon, and restored *Tabitha*, or DORCAS (i. e., "*gazelle*"), to life at Joppa, both miracles gaining many converts to the faith (Acts ix. 32–43). From Joppa he was summoned to Cæsarea, to perform that first great act of receiving Gentiles into the Church, which is related—with all its picturesque details and striking lessons—in Acts x. The news of this act roused in the Church at Jerusalem the same prejudices which had made Peter himself reluctant to perform it; but his account of the vision which had taught him that "God is no respecter of persons," and of the descent of the Holy Ghost on the baptized converts, brought them to glorify God, saying, "Then hath God also to the Gentiles granted repentance unto life" (Acts xi. 1–18).

This truth had already received a wider application than they knew of. The dispersion of the Christians from Jerusalem after the death of Stephen had sent many northward to Phœnicia, Antioch, and Cyprus; who preached the Gospel at first only to the Jews. But certain of the Hellenists among them, men of Cyprus and Cyrene, soon grew bolder; and, on their arrival at ANTIOCH, they spake to the GREEKS, preaching the Lord Jesus. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts xi. 19–21). It is probable that these Greeks were in the same religious position as Cornelius—proselytes of the gate—and their conversion was so nearly simultaneous

with his that, when the news reached Jerusalem, it found the Church prepared to act on the lesson taught through Peter. BARNABAS was sent to Antioch. As at once a Levite and a native of Cyprus, as well as by the powers of gentle persuasion that gained him his surname, he was a chief link between the Hebrews and the Hellenists —besides having the higher qualifications so emphatically recorded by St. Luke: "He was a good man, and full of the Holy Ghost and of faith." It was enough for him to see "the grace of God;" and he exhorted the new converts to cleave to the Lord with all their heart. His labors were more and more successful: "much people was added unto the Lord." Barnabas saw in this movement at Antioch the beginning of a great work among the Greeks; and, intent upon finding a fit associate in the new labors before him, he departed to Tarsus to seek Saul, whom he had formerly introduced to the apostles.

Since his retirement to Tarsus, Saul had been laboring in Cilicia and Syria so quietly, but so successfully, that the Churches of Judæa "had heard only that he which persecuted us in times past now preacheth the faith which once he destroyed, and they glorified God in him" (Gal. i. 21–24). He now labored with Barnabas for a whole year in the Church at Antioch, "teaching much people," till the adherents of the new faith grew to such importance as to be enrolled among the schools of religious and philosophic opinion recognized by the Greeks and Romans. *The disciples were called* CHRISTIANS *first at Antioch* (Acts xi. 22–26).

While Christianity obtained the lasting name which marked its triumph in the dissolute capital of Syria—that stronghold of western paganism and eastern abominations—the rest of the churches of Judæa had come to an end. On the 24th of January, B.C. 41, Caligula was assassinated, and the only friend who protected his corpse from insult was Herod's grandson, Agrippa, who now takes a leading part in Scripture history. The young son of Aristobulus and Berenice had been sent to Rome on his father's execution, and was brought up with Drusus, the son of Tiberius. On the death of Drusus, he found himself excluded from the emperor's presence, and was besides overwhelmed with debt. Returning to Palestine, he obtained through his sister Herodias the protection of Herod Antipas, who made him governor of Tiberias. But a quarrel soon took place, and, after strange vicissitudes and adventures, Agrippa returned to Italy. He attached himself to the young Caius (Caligula), and, having been overheard to express a hope for his friend's speedy succession, he was thrown into prison by Tiberius, where he remained till the accession of Caligula, A.D. 37. The new emperor gave him the governments formerly held by the tetrarchs Philip

and Lysanias, and bestowed on him the ensigns of royalty and other marks of favor, and he arrived in Palestine in the following year, after visiting Alexandria. The jealousy of Herod Antipas and his wife Herodias was excited by these distinctions, and they sailed to Rome in the hope of supplanting Agrippa in the emperor's favor; but he anticipated their design by a counter-charge against Antipas of treasonable correspondence with the Parthians. Antipas was banished to Gaul (A.D. 39), and his dominions were added to those already held by Agrippa. During the brief wild reign of Caligula, Agrippa continued his faithful friend, and used his influence on behalf of the Jews. Having paid the last honors to his patron's remains, he smoothed the path of his successor to the throne by his activity and discretion in carrying messages between the Senate and the prætorian camp. CLAUDIUS rewarded him with the kingdom of Judæa and Samaria, in addition to his tetrarchy, and thus the dominions of Herod the Great were reunited for a short time under his grandson, who is commonly called Herod Agrippa I. (A.D. 41–46). Claudius issued an edict of toleration for the Jewish religion, and gave Agrippa authority over the temple. Unlike the other princes of his family, Agrippa was a strict observer of the Law, and he sought with success the favor of the Jews. He resided much at Jerusalem, and, besides other works, added a new wall to its defenses, inclosing the suburb of *Bezetha*, or the "New City." To please the Jews, he beheaded the first apostolic martyr, JAMES, the brother of John, and followed up the stroke by the imprisonment of Peter. It was during the Passover, probably in the last year of Herod's short reign (A.D. 44), that he placed Peter under the strictest guard, intending to gratify the people by his death as soon as the feast was over. In the graphic story of the apostle's release by an angel on the night before the day fixed for the execution, we first meet the name of JOHN MARK, in all probability the Evangelist (Acts xii. 1–19).

The divine vengeance on the persecutor, which the sacred writer tells with such stern simplicity, is illustrated by the fuller narrative of the Jewish historian. Nature had secured for Agrippa the inheritance of at least one part of the greatness of Solomon. Now, as then, the maritime cities of Phœnicia depended for their corn upon the produce of the fertile plain districts of Palestine: "Their country was nourished by the king's country" (Acts xii. 20). The vast influence which he thus exerted is proved by the humility with which the Tyrians and Sidonians deprecated his resentment; and the pomp amidst which he received their envoys at Cæsarea, indicating a desire to assume all the greatness of his grandfather, only made the likeness of their deaths the more conspicuous. In

the fourth year of his reign over the whole of Judæa, soon after Peter's escape (Acts xii. 19), Agrippa celebrated some games at Cæsarea in honor of the emperor. When he appeared in the theatre on the second day in a royal robe made entirely of silver stuff, which shone in the morning light, his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and, being carried from the theatre to the palace, died, after five days' agony, a loathsome death, like those of the great persecutors, Antiochus Epiphanes, and his own grandfather. "After being racked for five days with intestine pain" (Josephus), "he was eaten of worms, and gave up the ghost," A.D. 44 or 45 (Acts xii. 23). The miraculous and judicial character of his death is distinctly affirmed by the sacred historian: "Immediately the *angel of the Lord* smote him, *because he gave not* GOD *the glory*." The Greeks of Sebaste and Cæsarea, with his own soldiers, showed brutal exultation at his death, and the censure which the riot brought down from Claudius upon the Roman soldiers imbittered their feelings towards the Jews to such a degree that Josephus regards this as one of the chief causes of the Jewish war. Herod's dominions, which included the whole of Palestine, were now finally reduced to the Roman province of Judæa, the youth of his son Agrippa (age 17), who was now at Rome, being made an excuse by Claudius for not giving him his father's kingdom. But Agrippa's ecclesiastical power was transferred to his brother Herod, whom Claudius had made king of Chalcis, and on his death, five years later, that petty principality was given to the young Agrippa, who will soon appear in the story as "King AGRIPPA II."

The famine, which Josephus places under Cuspius Fadus, the first procurator of the reunited province, seems to be that which was prophesied to the Church of Antioch by the same AGABUS who afterwards warned Paul of his imprisonment (Acts xi. 27, 28; xxi. 10). It can not but be regarded as a special act of Divine Providence that knit together in "the fellowship of giving and receiving" the two branches of the Church, which had thus grown up among the Jews and Greeks, and which might have been tempted into rivalry. The "Christians" of Antioch proved worthy of their new name, and sent relief to the brethren in Judæa by the hands of Barnabas and Saul, A.D. 45 (Acts xi. 27–30). It was probably on this *second visit* to Jerusalem after his conversion that the apostle was encouraged by that marvellous rapture in the temple, which required the chastening of "a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure through the abundance of the revelations" (2 Cor. xii. 2–9).

When Barnabas and Saul returned to Antioch, after fulfilling

their mission, they took with them John Mark, the cousin of Barnabas (Acts xii. 25). In the course of their ministry, with other prophets and teachers in that Church (Acts xiii. 1), they were summoned to the last step in the progress of the Gospel—*its preaching to the heathen world*—by the word of the Holy Ghost—"*Separate me* BARNABAS and SAUL *for the work wherunto I have called them.* And when they had fasted and prayed, and *laid hands on them,* they sent them away" (Acts xiii. 2, 3). This was a distinct association of Barnabas with Saul in the apostleship; for both are called *apostles* (Acts xiv. 4, 14).

First Missionary Journey of Barnabas and Saul.—The two apostles, with John Mark as a sort of subordinate minister, embarked at Seleucia, the port of Antioch, at the mouth of the Orontes, for Salamis in CYPRUS, where, according to the law ordained by Christ, and always followed by them, they began their ministry by preaching the Word of God in the synagogues of the Jews (Acts xiii. 4, 5). Thus they traversed the length of Cyprus, from Salamis, on the eastern coast, to Paphos, on the western. The latter city, celebrated throughout Greek history for the orgies of Venus, was now the residence of the Roman *proconsul*, SERGIUS PAULUS, the first actual heathen whose conversion is on record. The Jewish sorcerer and false prophet, Elymas or Bar-Jesus (i. e., "*Son of Jesus*"), who "withstood them, seeking to turn away the deputy from the faith," was smitten with blindness at the word of "Saul, who also is called PAUL." The name thus associated with the first miracle that attested his mission is used afterwards throughout the narrative, and always in his own epistles (Acts xiii. 1–12). Up to this point, also, the name of Barnabas has taken precedence of Saul's; but henceforth the order is generally inverted; and so we at once read that "PAUL *and his company*" sailed from Paphos to Perga, one of the two chief ports of Pamphylia. Here John Mark left them and returned to Jerusalem (Acts xiii. 13).

The port of Perga gave the readiest access to the districts of Pisidia and Lycaonia, beyond the Taurus, which abounded with Jewish synagogues. The passage of that mountain chain, long regarded as one of the great lines of demarkation between the Græco-Roman and Oriental worlds, marks the epoch at which the Gospel overpassed the limits of Semitic civilization. This new enterprise was beset with dangers. The highlands of Pisidia could only be penetrated by passes, subject to be swept by the sudden rise of the mountain torrents, and infested by the wildest banditti in the world; and the apostles went forward through "perils of rivers and perils of robbers" only to plunge into "perils from their kindred, perils from the heathen" (2 Cor. xi. 26).

Their first halting-place was at ANTIOCH, in Pisidia, founded, like the Syrian Antioch, by Seleucus Nicator, and named after his father Antiochus—a place scarcely second to the other for its importance in the history of Gentile Christianity. It was here that Paul made the first formal declaration, that the offer of salvation, rejected by the Jews, was handed over to the Gentiles; and here he first proclaimed the doctrine of that justification by faith in Christ which can not be found in the law of Moses. The truth was first preached here, as elsewhere, to the Jews in the synagogue, in a discourse which goes over much the same historic ground as Stephen's defense before the Sanhedrim, and every word of which demands careful study (Acts xiii. 14–41). It gained many converts (Acts xiii. 43), and made so deep an impression on the whole that "they besought that these words might be preached to them the next Sabbath" (verse 42). The week was so well spent (verse 44), that on the following Sabbath almost all the people of the little town flocked to the synagogue to hear the Word of God. But when the Jews saw the Gentiles coming to the same source of religious light as themselves, their envy was roused, and "they spake against the things spoken by Paul, contradicting and blaspheming." This sudden outburst of hostility revealed the whole spirit of Jewish and Judaizing enmity to the Gospel, and Paul and Barnabas were now inspired with the full sense of their new mission to that degree of "boldness" which was needed for Jews addressing Jews to say, "It was necessary that the Word of God should first have been spoken to you; but, *seeing ye put it from you, and judge yourselves unworthy of eternal life*, LO! WE TURN TO THE GENTILES"—a course which they justify by the same prophecy which was quoted by the aged Simeon at Christ's first appearance in the temple. The announcement caused great joy among the Gentiles, "and as many as were ordained to eternal life believed: and the word of the Lord was published throughout all the region." This success raised the anger of the Jews to the highest pitch; and then began the persecution which Paul had now to suffer from them at every step. Driven from their bounds, and shaking off the dust of their feet against them, as Jesus had commanded, Paul and Barnabas came to Iconium, but they left behind at Antioch a joyful and vigorous Church (Acts xiii. 44–52).

At ICONIUM they staid long, and had great success; but the unbelieving Jews raised a persecution by the new method of stirring up disaffection among the Gentiles. Warned of a combined attempt to stone them, "the apostles" fled to the eastern and wilder parts of LYCAONIA. In this primitive region there were no Jewish synagogues and but little Greek civilization; and they preached

the Gospel to the natives in the cities of Lystra and Derbe. At LYSTRA the miracle of healing a cripple caused the people to exclaim, in the dialect of Lycaonia, "The gods are come down to us in the likeness of men," and to try to offer them sacrifice. The attempt called forth a discourse, which may be regarded as the type of those first addressed to mere heathen. This discourse made converts (verse 20); but the people in general were disappointed at the repulse of the honors they had offered; and, at the instigation of certain Jews who came from Antioch and Iconium, Paul was stoned and dragged out of the city for dead. But, as the new disciples stood round him, he revived and returned into the city, whence he and Barnabas departed the next day for Derbe, and there they gained many disciples (Acts xiv. 1–21).

This was the farthest point of the present journey; and they retraced their route through Lystra, Iconium, and Antioch, to Perga and the port of Attalia, where they embarked for Antioch, in Syria. On this return journey, they appointed permanent officers for the teaching and government of the churches, who are called ELDERS, in Greek, PRESBYTERS (Acts xiv. 21–28). The report of this *First Missionary Journey*, made to the assembled Church of Antioch by Paul and Barnabas, convinced them that "*God had opened the door of faith unto the* GENTILES."

But after some time the Judaizing spirit tried to spoil the new work. Certain visitors from Judæa, whom Paul does not hesitate to call "*false brethren* unawares brought in" (Gal. ii. 4), insisted that circumcision and observance of the law of Moses were essential to salvation, for Gentiles as well as Jews. Paul and Barnabas, after vehemently resisting these claims, were sent, with others, by the Church of Antioch to Jerusalem, to consult the *apostles* and *elders* on the question. The memorable debate which ensued there, in which James and Peter pronounced for Christian liberty, must be read in Acts xv. The assembly, which has been called the "First Council at Jerusalem," was able to claim divine authority (verse 28) for the decree which was carried back to Antioch by Barnabas and Paul, accompanied by two "prophets, JUDAS BARSABAS and SILAS, of whom the latter soon becomes conspicuous as Paul's companion. This *third visit* of Paul to Jerusalem, since his conversion, is probably that referred to in Galatians ii. If so, we have these two interesting results: first, that TITUS went with Paul, and that the liberty claimed was established in his case (Gal. ii. 3); and, secondly, that Paul's friendly rebuke to Peter, for his Judaizing at Antioch, occurred between the first and second Missionary Journeys.

Thessalonica.

CHAPTER XXIX.

ST. PAUL'S SECOND OR GREAT MISSIONARY JOURNEY, AND THE ENTRANCE OF THE GOSPEL INTO EUROPE.—A.D. 49 OR 51 TO 53 OR 54.

HAVING now seen what may be called the *typical cases* of the first preaching of the Gospel, first to the *Jews*, next to the *Samaritans*, then to the different classes of *Proselytes*, and lastly to the heathen *Gentiles*, we touch but briefly on the numerous incidents of St. Paul's *Second Missionary Journey*. It is memorable for its wide extent, its long duration, and, above all, for the introduction of Christianity into Europe; though the apostle's labors were still confined to that eastern division of the Roman Empire which was marked by the Adriatic. The journey extended over the space of more than three or four years (of which eighteen months were spent at Corinth). Beginning at Antioch, it embraced Cilicia, Lycaonia,

Phrygia, Galatia, Mysia, and the Troad; and, in Europe, Macedonia, Athens, and Corinth; whence Paul crossed the Ægean to Ephesus, and thence sailed to Cæsarea, and so, after a hasty visit to Jerusalem, returned to Antioch (Acts xv. 36–xviii. 24).

This great enterprise began with no parade of promises or preparation, but in the natural proposal of Paul to Barnabas, that they should revisit the brethren in all the cities where they had preached the Gospel, and inquire after their welfare (Acts xv. 36). Paul's refusal of the proposal of Barnabas to take John Mark again with them, because before "he went not with them to the work," led to a sharp personal quarrel. But the providence of God overruled human infirmities, and the result of the separation of the former comrades was that two apostolic missions went forth instead of one. Barnabas, with Mark, sailed as before to Cyprus, his native island; and he is not again mentioned in the Acts (Acts xv. 37–39). In the Epistles, however, Paul not only refers to his old comrade with affection and respect (Gal. ii. 1, 9, 13), but in a later passage he seems to imply that Barnabas was still laboring among the Gentiles, maintained, like himself, by the work of his own hands (1 Cor. ix. 6). Of MARK's well-earned recovery of Paul's favor, we have pleasant proofs. Not only do we find him restored to the apostle's intimacy during his first imprisonment at Rome, commended to the Church at Colossæ (Col. iv. 10), and acknowledged as his fellow-laborer (Philemon 24), but we hear Paul, among his last words, desiring that very aid from Mark which he had once rejected: "Take Mark and bring him with thee, *for he is profitable to me for the ministry*" (2 Tim. iv. 11). In the interval between St. Paul's first and second imprisonments, Mark seems to have been brought again, by that journey to the East to which Paul alludes as contemplated, into cooperation with Peter, with whom we find him at Babylon, and who speaks of him affectionately as "my son" (1 Pet. v. 13). Meanwhile Paul found a new companion in SILAS, whom we have seen transferred from Jerusalem to Antioch; and it was not long before the little band was increased by the most congenial fellowship of TIMOTHY. Hence the laborers in this work are described by the apostle himself by the formula—"Paul and Silvanus and Timotheus" (1 Thess. i. 1; 2 Thess. i. 1). LUKE (as is clearly shown by the sudden transition of his narrative to the first person and back again to the third) joined Paul's company at Alexandria Troas, but was left behind at Philippi, and does not appear again in this journey (Acts xvi. 10; xvii. 1).

Commended by the brethren to the grace of God, Paul and Silas first visited the Churches of Syria and Cilicia; probably those which the apostle had planted soon after his conversion (comp. Gal.

i. 21), to which the "decrees" of the assembly at Jerusalem were especially addressed (Acts xv. 40, 41; comp. 23). Then crossing the Taurus, he traversed his old ground in Lycaonia, but in the reverse order, by Derbe, Lystra, and Iconium, delivering the decrees to the Churches. At Lystra, he chose TIMOTHEUS (Timothy), a youthful convert of his former visit, to be his companion; and he was ordained to the work, and probably with the title, of an *Evangelist*, by the laying on of the hands of the Elders (1 Tim. iv. 14; 2 Tim. i. 6; iv. 5). His Jewish mother Eunice, with his grandmother Loïs, had taught him from a child to know the Holy Scriptures, and imbued him with their own "unfeigned faith" (2 Tim. i. 5; iii. 15). But, as his father was a Greek, Paul circumcised him, to avoid offending the many Jews in those parts (Acts xvi. 1–3).

At Iconium, or possibly at Antioch, Paul, with Silas and Timothy, left the track of his first journey, and—doubtless guided by those divine directions which attended each successive stage of their progress—they turned northward into the central region of Asia Minor, which is described by the general phrase of "*Phrygia* and the region of *Galatia*;" and all that we learn further from St. Luke of their course through the peninsula is this: Being forbidden of the Holy Ghost to preach the word in Asia (the Roman province), they came into the eastern border of Mysia, and endeavored to enter Bithynia; but the Spirit of Jesus did not permit them. So they passed through Mysia into the Troad; and there, at the city of Alexandria Troas, Paul saw the vision which called them over into Europe (Acts xvi. 6–9). This brief outline may be in part filled up from St. Paul's *Epistle to the Galatians*. That Celtic people received Paul's simple proclamation of "the cross of our Lord Jesus Christ" with enthusiastic but short-lived devotion to his own person. We have no mention of any central Church founded in any of the Galatian cities; not even Ancyra, the capital, being so much as named. The Churches of Galatia (Gal. i. 2) were doubtless scattered among the villages of that patriarchal people; and this isolation may have exposed them the more readily to the attacks of the Judaizing perverters, who systematically dogged the footsteps of Paul.

Of the reasons for which the apostolic band were forbidden to enter Bithynia or to preach the Gospel in the province of Asia, the sacred narrative is silent. We only see that their path, thus hedged up on the right and the left, was guided to the spot where it was revealed that they had been thus brought down to the extremity of Asia in order to carry over the Gospel into Europe. Nearly four centuries had passed since the Macedonian conqueror crossed the Hellespont to overthrow the great despotism that enthralled Asia;

and now, near that plain of Troy on which Alexander staid to indulge the dream of rivalling the fame of his ancestor Achilles, at the very city named in the conqueror's honor, Alexandria Troas, St. Paul beheld in vision another "man of Macedonia" uttering the cry of the Western World suffering beneath the despotism of sin, and calling to the soldiers of the cross, "Come over and help us." The power which had led Europe to the armed conquest of Asia was the first to invite this spiritual conquest in return. Not a doubt could enter the apostle's mind about the nature of the "help" he was called to give; and so LUKE, speaking now in the first person, as having here joined Paul and Timothy and Silas, says, "Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them" (Acts xvi. 9, 10).

From Troas they sailed in two days to Neapolis, on the Strymonic Gulf, and thence they followed the Roman road (*via Egnatia*) to the Augustan colony of PHILIPPI, which was now the chief city of Eastern Macedonia, though the capital of the province was at Thessalonica (Acts xvi. 12). As being more a military than a commercial city, it was not likely to have many Jewish residents; and, instead of a synagogue, the Jews only possessed an oratory (*προσευχή*) outside the city, by the side of one of the rivulets which gave the place its ancient name of "the Springs." Paul and his companions joined their worship on the Sabbath, and from among the proselytes a type of one class of converts were furnished by LYDIA, a seller of purple stuffs from Thyatira, "*whose heart the Lord opened*, that she attended unto the things which were spoken of Paul." By her baptism, *with her household*, Lydia gave the first recorded example of that great character which Christianity shares with Judaism as a *family religion;* and she followed it up with the first great example of Christian hospitality, constraining the apostolic band to become her guests during their stay in Philippi (Acts xvi. 13–15, 40).

While passing to and from their place of prayer, Paul and his companions were followed by a slave-girl, whose possession by an evil spirit "of Python" (pretending to be inspired by Apollo) was a great source of gain to the owners who trafficked in her oracles. She bore witness for many days to these "servants of the most high God, which show unto us the way of salvation," till Paul, with his patience exhausted, turned round and proved the truth of her confession by bidding the spirit, *in the name of Jesus Christ*, to come out of her; and it came out the same hour (Acts xvi. 16–18). Enraged at the destruction of their "property," the masters of the slave-girl seized Paul and Silas, and dragged them before the local

magistrates sitting in the Forum. They preferred the charge that these Jews raised a tumult in the city, and taught customs unlawful for Romans to adopt. The clamor of the multitude stood in place of evidence and deliberation; and the alarmed magistrates tore off the prisoners' clothes, and ordered them to be beaten with rods. Then, bleeding from a Roman scourging of unusual severity, they were delivered to the jailer with a charge to keep them safe; and the brutal officer thrust them into the inner prison, adding the torture of making their feet fast in the *stocks*, a bar of wood or iron to which the feet were bound in a most painful attitude. We must turn to the sacred page for what followed: their hymns, which were heard at midnight through the prison; the earthquake which shook its walls, and brought the jailer to their feet with the cry, "Sirs! what must I do to be saved?" the change of his rude spirit, so strikingly in contrast with the quiet conversion of Lydia, which, however, it resembled in the inclusion of his *household;* the release of the prisoners in the morning by the terrified magistrates, from whom Paul claimed the right of citizenship, which their hasty violence had not given him time to plead before (Acts xvi. 16-40).

Having first returned to the house of Lydia, and exhorted the brethren, Paul and Silas went on their way through Macedonia, leaving Luke, and apparently Timothy also, to build up the newly-founded Church, with the aid, doubtless, of presbyters, and of those Christian women, the original companions of Lydia at the oratory, whose labors with him in the Gospel Paul records in his Epistle to the Church (Phil. iv. 3). In that Epistle, too, we have proofs of the tender affection and generous feeling which bound together Paul and his Philippian converts from this day to his imprisonment at Rome (Phil. i. 3-8; iv. 1, 15, 16).

Passing through Amphipolis and Apollonia, the apostle arrived with Silas at THESSALONICA, at the head of the Thermaic Gulf. Not only important as the Roman capital of Macedonia, but as a commercial city second only to Athens and Corinth, Thessalonica was further suited to be a centre of Christianity by possessing a synagogue of the Jews, who were attracted thither by its trade. Paul, according to his custom, went into the synagogue on three successive Sabbaths, and reasoned with the Jews out of the Scriptures, like the Lord himself on the way to Emmaus, "that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you is Christ." His preaching made numerous converts among the Greek proselytes, and among the women of high station. This success, as at Antioch, in Pisidia, roused the envy of the unbelieving Jews, who easily raised a tumult among the vagabonds and idlers in the market of this great port.

The mob attacked the house of Jason (probably a Hellenist, with whom Paul and Silas were staying), intending to bring them forth to the vengeance of the people; but, not finding them there, they dragged Jason and certain brethren before the magistrates of Thessalonica. To the general outcry, that Jason had received "these men who have come hither also, *turning the world upside down*"—and well it needed such a restoration of the order which sin had long since inverted—they added the specific charge, which so strongly appealed to the fears of a magistrate under Rome: "And all these do contrary to the decrees of CÆSAR, saying that *there is another king*, JESUS." Though sharing in the general agitation, the magistrates did not, like the prætors of Philippi, forget their judicial character. They were content to take security of Jason and the rest; and the brethren immediately sent away Paul and Silas by night to Berœa (Acts xvii. 1–10). The length of Paul's stay at Thessalonica is indicated by the fact that the Philippians sent twice to relieve his necessities (Phil. iv. 15, 16).

BERŒA, which lies south-west of Thessalonica, on the eastern slope of Mt. Olympus, is memorable for the "noble" spirit of its Jews, who "received the word with all readiness of mind, and *searched the Scriptures daily*, whether these things were so;" and "*therefore* (as the natural result of such reading) many of them believed" (Acts xvii. 10–12; comp. John v. 39). This the Thessalonian Jews no sooner heard, than they completed the parallel to those of the Pisidian Antioch by pursuing the apostle to Berœa, and stirring up the people; and a tumult was only avoided by Paul's departure for the coast, whence he set sail for Athens. The haste and secrecy of the movement is seen in his leaving behind Silas and Timothy (who had rejoined him either at Thessalonica or Berœa), and sending back word to them by the brethren who had escorted him to Athens to join him with all speed (Acts xvii. 13–15).

How, while waiting for them at Athens, "his spirit was stirred within him" to the controversy which resulted in the great discourse commonly called "PAUL'S SERMON AT ATHENS," must be read in Acts xvii. 16–34, reserving for future study the points of deep interest arising out of the narrative. It is enough here to say that that discourse is the great type of the appeal to heathens, founded on what they retain of the knowledge of God, and on their confessions of dependence on him as their creator and preserver, and their relation to him as their Father; thus showing *who it is that they really worship* as their "GOD UNKNOWN." But the announcement of the *Resurrection* proved "foolishness to the Greeks," and so he departed from among them. The intellectual capital of the world was not marked for distinction in the annals of Christianity.

No epistle or visit records any further intercourse of Paul with Athens. But even here a few converts were gained; some of them, as elsewhere, among the most intelligent men and women of distinction; classes represented by Dionysius the Areopagite, and a woman named Damaris. These believers, if few in number, were firmly attached to the apostle (Acts xvii. 34). The narrative leaves it uncertain how long Paul staid at Athens, and whether some persecution or danger did not cause him to depart without waiting for Silas and Timothy, who rejoined him at Corinth (Acts xviii. 1, 5).

Corinth, which now ranked as the Roman capital of Greece, is conspicuous not only in Europe, but above every city in the world —Jerusalem and Antioch scarcely excepted—in connection with the history and teaching and writings of St. Paul. It claims this distinction as the residence of the apostle during his most critical contests, both with the Jews and Greeks, in defense of the very essence of the Gospel; as the place whence he wrote his first apostolic letters—the two *Epistles to the Thessalonians;* as the Church to which he addressed those other two Epistles, which not only contain the fullest directions on matters of Christian faith and practice —the order of the Church, and the principles regulating her spiritual gifts and her Christian liberality, her ministry and her sacraments, the supreme law of Christian love and the clearest statement of the doctrine of the resurrection—but which reiterate, in terms unequalled in human language for simplicity and force, the one great central truth of the whole Gospel—Jesus Christ and him crucified. But the record of Paul's long stay at Corinth on this first visit is very brief; and our plan does not admit of discussing the light thrown upon it by his Epistles, written now to the Thessalonians, and afterwards to the Corinthians themselves.

While, at Corinth, as before at Athens, Paul was waiting for the arrival of Silas and Timotheus, he gained unexpected fellow-laborers in Aquila, a Jew of Pontus, and his wife Priscilla, who had lately arrived from Italy, in consequence of the edict of Claudius, expelling all Jews from Rome (A.D. 52). Finding them already established at Corinth in the same handicraft as his own—the making of Cilician or hair-cloth tents—Paul took up his abode, and wrought with these, who soon became "his helpers in Christ Jesus" (Acts xviii. 2, 3; Rom. xvi. 3). Having thus lived together during the eighteen months of Paul's stay at Corinth, they shared his voyage to Ephesus. Here they remained (while Paul went on to Jerusalem and Antioch), and instructed Apollos in the truth. Aquila and Priscilla have also the high distinction of affording a home to Christian churches in their house at Ephesus, and again at Rome, when they were able to return thither (1 Cor. xvi. 19; Rom.

xvi. 3–5). To crown their eminence, they earned the thanks, not of Paul only, but of all the churches of the Gentiles, by incurring the risk of martyrdom to save his life; we know not upon what occasion, perhaps it was at Ephesus (Rom. xvi. 4).

The labors of the apostle at his craft of tent-making, with Aquila and Priscilla, are the more interesting if we admit the supposition that this was the period of pressing want, from which he was relieved by the arrival of "the brethren" (Silas and Timotheus) from Macedonia with contributions, especially those of the Philippians (2 Cor. xi. 9; Phil. iv. 15). This seasonable contribution aided him in his resolve to keep himself from being burdensome to the converts whom he was now about to gather from the Gentiles. Nowhere does he insist so forcibly as in writing to this very Church, on the law that "they which preach the Gospel should live of the Gospel" (1 Cor. ix. 7–14); but he says, "Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ" (1 Cor. ix. 12; comp. 2 Cor. xi. 10; xii. 14).

With such resolves, from his very first arrival at Corinth, did Paul work daily with Aquila and Priscilla. But, when the rest of the Sabbath came round, he went into the synagogue, according to his custom, and labored to persuade both the Jews and the Greeks who happened to be present (Acts xviii. 4). Some weeks passed thus, till the arrival of Silas and Timothy from Macedonia not only gave a new impulse to the apostle, but marked a crisis in his career. The sense of their help relieved him from that depression which he describes in writing to the Corinthians, replacing it by that "constraint of the word" (Acts xviii. 5) which held him to the resolve of preaching nothing else but "Jesus Christ and him crucified" (1 Cor. ii. 2, 5: comp. 2 Cor. v. 14, 15; 1 Cor. i. 18). First he spoke plainly to the Jews; and when, like those at Antioch, in Pisidia, they opposed themselves and blasphemed, Paul shook his raiment, and said to them, in the words of their own prophet, "Your blood be upon your own heads! Pure from it, I will henceforth go to the Gentiles" (Ezek. xxxiii. 4; Acts xviii. 6). From that day he forsook the synagogue, his first act of open separation from Judaism, but continued to meet his own flock close by, in the house of a proselyte named Justus. He was followed by Crispus, the chief ruler of the synagogue (Acts xviii. 7, 8), whose baptism, with his whole house, by the apostle himself, formed an exception to Paul's usual practice; for "Christ"—he says—"sent me not to baptize, but to preach the Gospel" (1 Cor. i. 14–17). The like exception was made in favor of Gaius, whose name stands recorded in Scripture as a great example of Christian hospitality (Rom. xvi. 23); as well as for the household of Stephanas, after-

wards described as "the first-fruits of Achaia, who had devoted themselves to the ministry of the saints" (1 Cor. xvi. 15–17).

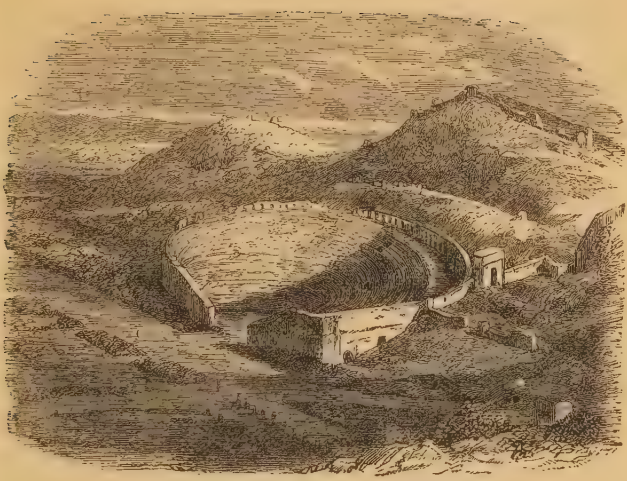
The news of this division among the Jews, and of the apostle's turning to the Gentiles, spread through the city; and many of the Corinthians believed and were baptized, probably by Silvanus and Timotheus. That this movement roused anew the extreme fury of the Jews, appears from Paul's referring to their opposition with vehement indignation in his *First Epistle to the Thessalonians*, which was written from Corinth soon after the arrival of Silvanus and Timotheus (1 Thess. ii. 15, 16). At this crisis, the apostle was favored with another of those supernatural visions which from the very day of his conversion had directed and cheered his course. The LORD, whom he had seen in the way to Damascus, now spoke to him in the night, and said to him, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for *I have much people in this city.*" Thus encouraged, he remained in Corinth, teaching the word of God, for a year and six months (Acts xviii. 9–11). During this time he kept up his intercourse with the Churches of Macedonia; and the *Second Epistle to the Thessalonians* was sent not long after the First, chiefly to correct the misapprehensions which some had founded upon the first respecting the speedy approach of "the day of the Lord," Christ's second advent. His residence at Corinth was ended by a tumult, in which a Roman magistrate honorably refused to be the instrument of persecution. GALLIO, the proconsul of Achaia under Claudius, was the brother of the great Seneca, and, like him, imbued with learning from his infancy. When, therefore, the Jews brought Paul before his tribunal on the charge of persuading men to worship God contrary to the law, Gallio stopped the case, just as Paul was opening his mouth to defend himself, declaring that he would be a judge of actual crimes, but not of doctrine, and *names*, and of their law. Even when he suffered the Corinthian spectators to seize on Sosthenes, the ruler of the synagogue, and to beat him before the tribunal, Gallio's calm indifference may have saved Corinth from one of those frightful tumults between Greeks and Jews, which desolated such cities as Alexandria and Cæsarea. The result of the tumult seems to have been favorable to the influence of Paul, who remained a good while at Corinth before he took his leave of the brethren and sailed for Syria (Acts xviii. 12–18).

The apostle was accompanied by Aquila and Priscilla on his departure from Cenchreæ, the eastern harbor of Corinth. On his voyage to Jerusalem, where he was anxious to keep the coming feast, he made a few days' stay at EPHESUS, reasoning in the syna-

gogue with the Jews, and promised to return, "if God would," after he had been to Jerusalem (Acts xviii. 18–21). Thence his voyage was unbroken to Cæsarea; and his next movements are summed up with a brevity which misleads the careless reader: "And when he had landed at Cæsarea, and *gone up and saluted the Church*, he went down to Antioch" (Acts xviii. 22).

In the middle of this verse, the usual phrase for going to a chief city refers to that *visit to Jerusalem* (the *fourth* since his conversion) to which he attached such importance as to say—"*I must by all means* keep this feast which cometh at Jerusalem" (Acts xviii. 21). *What feast?* The best opinions are divided between the *Feast of Tabernacles*, on Sept. 16th, A.D. 53, and the *Pentecost*, on May 31st, A.D. 54. At either he would meet the great body of the Jewish Christians assembled from the provinces, and "salute them" (Acts xviii. 22) with the news of what God had done among the Gentiles in Greece itself, and plead the cause of Christian liberty against the Judaizers. At either he would see the first signs of that climax of misery which now was begun in Judæa by the rapacious tyranny of ANTONIUS CLAUDIUS FELIX, who succeeded Ventidius Cumanus as procurator about midsummer, A.D. 53. This detestable brother of Claudius's favorite freedman, Pallas, and himself also a freedman of the emperor—to use the terse summary of Tacitus—"by every form of cruelty and lust, wielded the power of a king in the spirit of a slave." From this visit the apostle went forth to oppose the Judaizers, and to insist on the duty of the Gentile converts to help their suffering Jewish brethren. The contribution made by Macedonia and Achaia for the poor of the saints in Jerusalem becomes a prominent object of his labors. And it was on the very service of carrying these contributions to Jerusalem at the Pentecost, four years later, that no remonstrances could deter him from risking his liberty and life (Rom. xv. 25–27; 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; ix. 2, 12; Acts xix. 21; xx. 3, 16; xxi. 4, 10–17).

Meanwhile he returned from the feast to Antioch, and "spent some time there" (Acts xviii. 22, 23); only, however, a few months (see next chapter). The year in which he began his Third Missionary Journey was the same in which the Emperor Claudius was murdered by his infamous consort Agrippina, and succeeded by the young NERO, a name equally hateful in the annals of the Church and of the world (October 12th, A.D. 54).



Ruins of the Theatre at Ephesus.

CHAPTER XXX.

ST. PAUL'S THIRD MISSIONARY JOURNEY.—HIS TWO IMPRISONMENTS AT ROME, AND HIS MARTYRDOM — WITH NOTICES OF PETER, JAMES, AND JOHN; AND THE COMING OF CHRIST IN THE DESTRUCTION OF JERUSALEM.—A.D. 54 TO 70, AND ONWARD.

It was either about the beginning of A.D. 54, or in the ensuing autumn, that St. Paul started from Antioch a third time upon his old track through Asia Minor, and "went over all the country of Galatia and Phrygia in order, confirming the disciples" (Acts xviii. 23). In GALATIA, the troubles caused by the Judaizers are abundantly proved, and reproved, by the *Epistle to the Galatians*, which was probably written from Ephesus in A.D. 55. At EPHESUS, the capital of the province of Asia, a remarkable work had prepared the way for Paul. A certain Jew named APOLLOS, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. "This man was *instructed in the way of the Lord;* and, being fervent in the spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John*" (Acts xviii. 25, 26). This was clearly a form of *Christian* belief—not one which made

John the leader of a sect; but it stopped short of a full knowledge of the exaltation of Christ and the descent of the Spirit at Pentecost. His bold preaching in the synagogue led Aquila and Priscilla (who had crossed with Paul from Corinth to Ephesus) to "expound unto him the way of God more perfectly;" and he soon left Ephesus for Achaia, where he carried on a great work among the Jews (Acts xviii. 26–28).

While Apollos was at Corinth, Paul reached Ephesus, and began his labors by teaching twelve disciples, who had been baptized unto John's baptism, the full doctrine of Christ Jesus and his baptism with the Holy Ghost; and that gift fell on them when Paul baptized them in the name of Jesus. He then spent three months teaching in the synagogue, and some of the Jews believed. But when others were not only hardened, "but spake evil of *that way* before the multitude," he left the synagogue, as he had done at Corinth, and formed a separate congregation in the school of one Tyrannus (doubtless a professional teacher of rhetoric). His daily discourses here for two full years (varied perhaps by tours in the country districts) brought the Gospel to the knowledge of "all that dwelt in Asia, both Jews and Greeks" (Acts xix. 1–10).

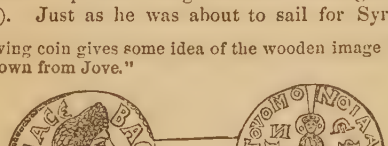
This teaching was confirmed by "special miracles"—miracles of no ordinary nature—"so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts xix. 11, 12). These wondrous modes of healing seemed to challenge a conflict with the many forms of magic and incantation which were rife at Ephesus; and it was to be clearly shown that Paul's miracles were wrought by no such arts, but by the power of the Lord Jesus. First, "certain of the vagabond Jews, exorcists," tried to conjure an evil spirit by the new form of spell, "We adjure you by JESUS, whom *Paul* preacheth;" and their fate (Acts xix. 13–16) caused such fear of that Name to fall both on the Jews and Greeks, that many believed and made a confession of their impostures, and proved their sincerity by making a public bonfire of their books of magic, to the value of 50,000 *denarii*, or nearly £1800. "So mightily grew the Word of God and prevailed" (Acts xix. 17–20).

Having laid such a foundation of the faith at Ephesus, where he had spent two years and a quarter, Paul planned his further movements, namely, a journey through *Macedonia* and *Achaia*, returning thence to *Jerusalem;* and he said, "After I have been there, I must also see ROME" (Acts xix. 21). He first sent Timotheus and Erastus into Macedonia (verse 22), and thence to meet him in Achaia; as is shown by the *First Epistle to the Corinthians*, which he sent soon after their departure by the hands of certain brethren,

who had meanwhile arrived from Corinth (1 Cor. xvi. 17, 18), A.D. 57, probably about the Passover (1 Cor. v. 6–8). The Epistle was called forth by the news which these brethren brought of the schisms and heresies, disorders and immoralities, which had disgraced the mother Church of Greece; and it was probably to await the effect of his reproofs that Paul decided to "stay in Asia for a season" (Acts xix. 22), namely, till the Feast of Pentecost (1 Cor. xvi. 8, 19). His stay was probably a little shortened by the great tumult, so graphically described by St. Luke, roused in the name of the great goddess Artemis (Diana) by Demetrius and the craftsmen who gained their living from her worship (Acts xix. 23–41).[1] After the tumult had subsided, Paul took leave of the disciples, and departed for *Macedonia*. "And when he had gone over those parts, and exhorted them in many a discourse, he came into *Greece*, and *there*"—namely, at Corinth—"he *abode three months*" (Nov. to Feb., A.D. 57, 58). The period thus briefly summed up by Luke (Acts xx. 1–3) includes the writing of the apostle's *Second Epistle to the Corinthians* from *Macedonia*, and of the *Epistle to the Romans* from *Corinth*. The conclusions drawn thence, and the questions raised, as to his movements, plans, and companions, can not be discussed here; but, from Rom. xv. 19, it may be inferred that, on his journey from Macedonia into Greece, he took a wide circuit as far as *Illyricum*, which brought him to the Adriatic, the boundary which was then considered as dividing the East from the West. The strong desire which he expresses to the Romans to pass that boundary, as far as the very shores of the Atlantic, was to be fulfilled (whether wholly or in part) as the indirect result of his return to Jerusalem, where he was now most anxious to arrive by the day of Pentecost, not without a prophetic anticipation of what awaited him (Rom. xv. 23–32; Acts xx. 16).

The immediate object of this return was to carry up the contributions of the churches, deputies from which went with him, so careful was he "to provide things honest in the sight of all men" (Acts xx. 4). Just as he was about to sail for Syria, his plans

[1] The following coin gives some idea of the wooden image of the goddess "which fell down from Jove."



Greek Imperial Coin of Ephesus and Smyrna allied.

were changed by the discovery of a Jewish plot to waylay him. Sending forward his companions by sea to wait for him at Troas, he went by land through Macedonia to Philippi, where he seems to have spent the Passover (March 27, A.D. 58), and whence his movements can be dated to the day (Acts xx. 3–6). His voyage begins at Philippi, whence he sailed "after the days of unleavened bread," that is, on the day following the eighth day of the feast (Tuesday, April 4th), and he reached Troas in five days (Saturday, April 8th). He had remained there full seven days, when, on the return of the first day of the week (Sunday, April 16th), the disciples came together to break bread, and Paul preached to them till midnight, ready to depart on the morrow. Here we have one of the incidental notices—more valuable than any formal statement, because they show how regularly the custom was established — of those meetings of the Christians on the Lord's day for social converse and divine worship, which Pliny mentions as their only known institution. Here occurred what we should now call the "accident" to a youth named Eutychus, who, sitting in the window, and overpowered with drowsiness through the heat of the many lamps, fell down from the third story and was taken up dead. The miracle by which Paul restored him to life resembled in form those performed by Elijah and Elisha (1 Kings xvii. 21; 2 Kings iv. 34). Returning to the upper chamber, without waiting till the youth's friends had the comfort of seeing his full recovery, Paul broke bread and ate with the disciples, and, having talked with them till the break of day, departed (Acts xx. 7–12).

To gain time for this protracted farewell, Paul had sent his companions before him to the ship, and, while they doubled the promontory of Lectum, he took the shorter route by land to join them at Assos, whence they crossed to Mitylene (Monday, April 7th). Avoiding the windings of the coast, they sailed from Lesbos to Chios on the Tuesday, and on the next day to Samos, whence crossing over to the main-land, they staid at the promontory of Trogyllium, and reached Miletus on Thursday, April 20th. Here they stopped, while Paul sent for the elders of the Church of Ephesus, as the staying any time among his converts in Asia would have risked his purposed arrival at Jerusalem by the day of Pentecost (Acts xx. 13–16). The distance between Ephesus and Miletus being about forty miles, the interval from the Thursday to the Sunday would give time for the arrival of the elders, with whom Paul held solemn converse, as on the Sunday before at Troas (Sunday, April 23d). His farewell discourse to them is one of his representative addresses, recounting the spirit and conduct of his ministry among them, warning them of coming troubles and heresies,

and commending them to the grace of God. Finally, "he kneeled down and prayed with them all: and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship" (Acts xx. 17–38).

Embarking immediately on the close of his address, Paul sailed straight for the Island of Cos (Monday, April 24th), thence to Rhodes (Tuesday), and thence to Patara, in Lycia (Wednesday), where, finding another ship bound direct for Phœnicia, he went on board (Thursday, April 27th), and, sighting Cyprus on the left hand, arrived at Tyre, where the ship was to unload. The ordinary course of such a voyage would bring the apostle to that ancient city on Sunday (April 30th); and another Lord's day was cheered by a welcome from certain disciples, of whose existence in the city he seems not to have been aware. With them he spent a whole week, in the course of which the prophetic gifts poured out upon these Tyrian Christians were used to warn Paul against going on to Jerusalem (Acts xxi. 1–6).

Supposing that, as at Troas and Miletus, Paul spent the Lord's day with the Tyrian Christians, his voyage to Ptolemais (Acre) would occupy the Monday, and his one day's stay there with the brethren, the Tuesday (May 9). On the following day Paul and his company proceeded, apparently by land, to Cæsarea, and took up their abode with "Philip the Evangelist, one of the Seven," whose four virgin daughters prophesied, probably repeating the warnings which were now most plainly uttered by Agabus, whom we have already seen predicting the famine in the reign of Claudius. This prophet bound his own hands and feet with Paul's girdle, declaring, in the name of the Spirit, that the Jews at Jerusalem would even thus bind the owner of that girdle, and deliver him into the hands of the Gentiles. To the entreaties of the brethren at Cæsarea and of his own companions, Paul answered, "What mean ye to weep and to break mine heart? For I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." So, after a stay of several days at Cæsarea, they packed up their little baggage, and went up, doubtless on foot, to Jerusalem, accompanied by an aged disciple of Cyprus, named Mnason, who had offered them a lodging in the crowded city (Acts xxi. 7–16).

This fifth visit of St. Paul to Jerusalem since his conversion is the last of which we have any certain record. He was welcomed with joy by the brethren, and on the following day (Thursday, May 18th) he had an interview with James and all the elders of the Church, to whom "he declared particularly what things God

had wrought among the Gentiles by his ministry." While glorifying God for this work, they do not conceal from Paul that the calumnies against him had gained belief among the Jewish Christians, namely, that "he taught all *the Jews among the Gentiles* to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." To refute this charge there was a practical opportunity. Four men connected with the Church had bound themselves by a temporary Nazarite vow, and their purification upon the completion of the vow was at hand. This ceremony involved a considerable expense for the offerings to be presented in the temple (Numb. vi. 13–21); and it was a meritorious act to provide these offerings for the poor Nazarites. St. Paul was requested to put himself under the vow with the other four, and to supply the cost of the offerings. He at once accepted the proposal; and on the next day, having performed some ceremony which implied the adoption of the vow, he went into the temple, announcing that the due offerings of each Nazarite were about to be presented, and the period of the vow terminated, a process which would occupy seven days (Friday, May 19).

The week was almost accomplished, when certain Jews from Asia, probably some of Paul's old antagonists at Ephesus, recognized him, and raised a tumult, charging him with bringing Greeks into the temple. Paul was with difficulty rescued by the tribune in command of the Roman cohort stationed in the fort Antonia, whose name was Claudius Lysias. This officer at first took Paul for an Egyptian impostor, who had lately pretended to be the Messiah, and whose band had been dispersed by Felix. But, surprised to hear him speak good Greek, and learning from Paul that he was a Jew of Tarsus, Lysias granted his request to address the people. Paul, from the stairs leading up to the fort, spoke in Hebrew to the excited throng below, who kept silence when they heard him use their language (Acts xxi. 18–xxii. 2).

The address which follows is one of the two great defenses, or—to use the Greek term—"Apologies," in which St. Paul argues the truth of his mission from the manner of his conversion and from the revelations that had been given to him: the other was addressed to King Agrippa. On this occasion, the care with which he led the discourse up to his mission to the Gentiles did not prevent those words renewing the full fury of the mob. Lysias had him carried into the fort, and was about to extort from him, by scourging, a confession of the grounds of all this rage of the Jews; but he was alarmed at Paul's assertion of his Roman citizenship; and he summoned the Sanhedrim to inquire into the case (Acts xxii.). The trial that ensued was a mere tumult, first from the violence of the

high-priest Ananias towards Paul, and then from the dissension between the Pharisees and Sadducees in the council, when Paul cried out amidst the noise, "I am a Pharisee, the son of a Pharisee: *of the hope of the resurrection of the dead I am called in question.*" *That*, as he afterwards argued before Agrippa, was *the one real charge against him;* for it was still the Sadducees, rather than the Pharisees, that led the persecution. The scribes of the latter party plainly said, "We find no fault in this man," and repeated Gamaliel's warning, "Let us not fight against God" (Acts xxiii. 1–10). So wild was the dissension, that Lysias had to send down the soldiers to carry off the prisoner, before he was torn in pieces by his *judges!* (Acts xxiii. 1–10).

In the following night, Paul was comforted by another vision of the Lord Jesus, assuring him that these dangers were leading to the end he had himself desired: "As thou hast testified of me in Jerusalem, *so must thou bear witness also at* ROME." The first direct step to this was taken on the discovery of the plot of forty zealots, who had bound themselves under a curse neither to eat nor drink till they had killed Paul (see Acts xxiii. 11–22). So Lysias sent off Paul the following night under a strong escort to Cæsarea, with a letter stating his case, both as a Roman citizen and as a Jew "accused of questions of their law," to the procurator Felix, who postponed the hearing till the accusers should arrive. Paul was meanwhile kept a prisoner in the government-house, which had been the palace (*Prætorium*) of Herod the Great (Acts xxiii. 23–35). Five days after Paul's arrival at Cæsarea, and just twelve since he had reached Jerusalem (Acts xxiv. 1, 11; probably Tuesday, May 30th), Ananias and the elders came down to Cæsarea with a certain orator named Tertullus. We have not space—and indeed we hardly need—to draw the contrast between the fulsome harangue of the hired advocate and the simple candor of Paul's answer, pointing out the absence of his real accusers, and declaring that no charge could be brought against him, except his belief in the resurrection (Acts xxiv. 1–21).

Felix saw the truth of Paul's case the more clearly, as he had acquired a pretty exact knowledge of Christianity, which had gained its first Gentile converts among the troops stationed at Cæsarea. Unwilling, however, to offend the Jews by at once setting the apostle free, he made an excuse for postponing the hearing till the arrival of the tribune Lysias, and committed Paul to the custody of a centurion, with orders to grant him every indulgence and the society of his friends. It seems to have been to gratify the curiosity of his Jewish wife, Drusilla, the daughter of Herod Agrippa I., that, on his return to Cæsarea after an absence, Felix again sent for Paul,

to hear him concerning the faith in Christ. But the apostle used the opportunity to reprove the vices of both; and "as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." It is often said that the convenient season never came; but the truth was worse than this. Felix often sent for Paul, and communed with him during the two years of his detention, but no longer with any higher object than the sordid hope of being bribed to free him. Meanwhile the apostle was detained in honorable custody. Felix "commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or to come unto him." St. Luke appears to have remained with him; and some refer the composition of his Gospel to this period. The apostle's "care of all the churches" was probably as constant as ever; but the two years of seclusion from active work must have helped to prepare him for the testimony he had to bear before Cæsar at Rome (Acts xxiv. 24–26).

In the following year, the city of Cæsarea, where Paul was thus kept a prisoner, was the scene of one of the frequent and frightful tumults between the Jews and the Syrian Greeks. The conduct of Felix, in either ordering or conniving at a massacre of the Jews, was denounced to the Emperor Nero, and he was recalled to answer for his conduct at the same time that Domitius Corbulo succeeded Umbidius Quadratus as prefect of Syria. This was two full years after the beginning of St. Paul's imprisonment in May, A.D. 58, and PORCIUS FESTUS, the new procurator of Judæa, would reach his province about July, A.D. 60. This is one of the best ascertained dates in the history of St. Paul.

The new governor was an honest man, and he proved his diligence by going up from Cæsarea to Jerusalem three days after his arrival. There the chief priests and elders demanded judgment against Paul, and specially requested that he might be brought up to Jerusalem; for they intended to waylay and kill him (Acts xxv. 1–3, 15). But Festus was firm to the fairness of the Roman law, and ordered the accusers to come to Cæsarea (Acts xxv. 5, 16). From the desire, however, to gratify the Jews, he asked Paul whether he chose to go up to Jerusalem to be judged. The apostle at once frustrated the plot of the Jews, and secured his being sent to Rome, by uttering the words, which were the last safeguard of the Roman citizen, "*I appeal unto* CÆSAR;" and Festus replied, "Unto Cæsar shalt thou go" (Acts xxv. 6–12, 17–21).

It now only remained to send the prisoner to Rome. While waiting for an opportunity, Festus had to draw up an account of

the charge on which Paul was sent for trial; and it was no easy matter to place a mere question of Jewish "superstition" before Nero in a satisfactory form. He was in this difficulty, when Agrippa and his sister Berenice arrived at Cæsarea to congratulate the new governor. Several days were spent in ceremony and festivity before Festus mentioned the case of Paul to Agrippa, who, being informed by the governor of all that had passed, expressed a desire to hear the man. On the following day Agrippa and Berenice took their seats on the tribunal beside Festus; but the famous "Defense of Paul before Agrippa" (Acts xxvi.) will be better understood by some reference to the king's history.

Herod Agrippa II., the son of Herod Agrippa I., was at Rome when his father died. He was only seventeen years old, and Claudius made his youth a reason for not giving him his father's kingdom, as he had intended. The emperor afterwards gave him the kingdom of Chalcis (A.D. 50), which was vacant by the death of his uncle Herod (A.D. 48); and this was soon exchanged for the tetrarchies of Ituræa and Abilene, to which Nero added certain cities of the Decapolis about the Lake of Galilee (A.D. 52). But beyond the limits of his own dominions, Agrippa was permitted to exercise throughout Judæa that influence which even Paul recognized as welcome to a Jew, who saw in him the last scion of the Asmonæan house. In particular, he succeeded to those ecclesiastical functions which the tolerant policy of Rome had permitted his uncle Herod to exercise—the government of the temple and the nomination of the high-priest. He was "expert in all customs and questions which are among the Jews." He gratified his hereditary taste for magnificence by adorning Jerusalem and Berytus with costly buildings; but in such a manner as mortally to offend the Jews; and his leading principle was to preserve fidelity to Rome, and he took her part in the last great rebellion of Judæa. With the destruction of Jerusalem (A.D. 70) an end was put to this last Jewish principality. Retaining, however, his empty title as king, Agrippa survived the fate of his country in the enjoyment of splendid luxury, retired to Rome with Berenice, and died there in the third year of Trajan (A.D. 100). Such was the prince whose real witness to the force of Paul's pleadings from the history of his conversion and from the Jewish prophets was given in the memorable confession, "Almost thou persuadest me to be a Christian." Of the charges made against Paul by the Jews, Agrippa, as a Jewish prince, agreed with the governor in declaring him innocent, and in saying that he might have been set at liberty at once but for his appeal to Cæsar (Acts xxvi.). But that appeal had been dictated by the Spirit, which had guided the apostle's whole course, and "to Cæsar he

went" under that divine care, the object of which was again revealed to him in the most dangerous crisis of the voyage, "Fear not, Paul, *thou must be* brought before Cæsar" (Acts xxvii. 24).

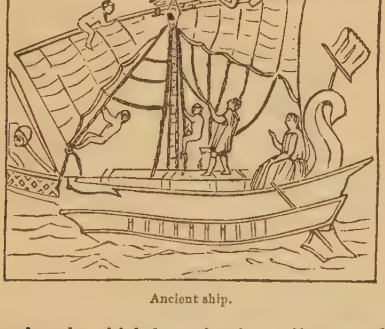
We would even venture to stake the doctrine of a special Providence on the events, and the fidelity of the sacred historian on his narrative, of the *Voyage of Paul from Cæsarea to Italy*. Every detail has been subjected to the keenest criticism of nautical skill, as well as of scholarship, with the result of confirming its truth all the more for the very errors detected in our version, and proving that the story must have been written by an *eye-witness*, both honest and intelligent, not himself a professional seaman, but sufficiently acquainted with nautical matters to record in plain words what he saw and heard; just such an observer as ST. LUKE. The numerous details thus brought out must be reserved for future study; only the outline can be traced here. It must be observed that the voyage consists of *three parts*, in three different ships; and its great incidents, ending with the *shipwreck at Malta*, belong to the middle part.

It was towards the end of the summer of A.D. 60 that Paul[2] and a large number of other prisoners, under the charge of a centurion named Julius, were put on board a coasting vessel belonging to Adramyttium, in order to reach Italy before the winter. Launching from Cæsarea, they touched next day at Sidon, where the courtesy of Julius gave Paul leave to visit his friends. Amidst delays from contrary winds, they reached *Myra*, in Lycia, where they found a corn-ship of Alexandria bound for Italy; and to this vessel Julius transferred his prisoners. The voyage was slow to *Cnidus*, at the south-west angle of Asia Minor; and thence the contrary winds forced them to run down southward under the lee of Crete, to the fine harbor on its south coast, which still bears the name of *Fair Havens*. Here, from the form of the coast, they were completely wind-bound; and it was past the time of the Great Fast (the Day of Atonement; Acts xxvii. 9), which fell this year exactly at the Equinox (Sept. 23d), the limit fixed by ancient writers to sea-voyages. Heedless, however, of Paul's warning, the mariners seized the chance of a fair south wind, in the hope of reaching a better anchorage at port Phœnix (thirty-five miles west); and they had safely doubled *C. Matala*, when the typhoon-like wind well known in those seas by the name of the *North-easter*[3]

[2] The "WE" of Acts xxvii. 1, etc., proves that Paul was accompanied by St. Luke.

[3] "Ανεμος τυφωνικός (Ventus *Typhonicus*) ὁ καλούμενος Εὐροκλύδων (*Euroclydon*). This name is *not* from εὖρυς, "broad," and κλύδων, "billow," but the Greek form of the Latin *Euroaquilo* (as in the Vulgate).

came sweeping down from the gullies of Mount Ida, and caught the ship with such fury that she could only scud before the wind. The shelter of a little island, Clauda, enabled the sailors to get the boat on board, and to *undergird* the ship, that is, to pass chains or cables round the hull, so that she might hold together longer if she should fall on the quicksands of the Great Syrtis. To avoid this danger, they lowered the great square sail, with its heavy yard and "top-hamper," and drifted with the head kept up by a storm-sail



Ancient ship.

on the starboard tack, which brought them direct on Malta, where the very spot of the shipwreck still preserves the name of *St. Paul's Bay*. The interesting details which preceded and accompanied the wreck must be read in Acts xxvii. and xxviii. 1–6.

This "accidental" detention of three months gave St. Paul the opportunity of working many miracles, and gaining attached converts among the semi-barbarous Maltese—a population originally Phœnician, and much mixed with pirates—besides the Roman governor, or *Primus*, Publius (Acts xxviii. 7).[4] When navigation reopened (about the beginning of February, A.D. 61), Julius placed his prisoners on board of another Alexandrian ship, the "Castor and Pollux,"[5] which had wintered in the island. They sailed first to Syracuse, where they staid three days; and, passing through

[4] This very title of "First Man" (Acts xxviii. 7) is found on inscriptions, Πρώτος Μελιταίων—one of the many examples of St. Luke's minute accuracy in Roman matters.

[5] The twin *Dioscuri* were the tutelar deities of sailors. They were probably *painted* (as was the Alexandrian custom) on each side of the poop: comp. Hor. *Carm.* i. 14, 14:

"Nil *pictis* timidus navita *puppibus*
Fidit."

the straits and touching at Rhegium, they landed at PUTEOLI, which then gave name to the *Bay of Naples* (Sinus Puteolanus), and was a great port for the corn trade of Rome. As might have been expected at a port in such constant communication with the East, they found here Christian brethren, at whose desire Paul spent a week with them, the centurion being evidently eager to show him unbounded courtesy—"And so went on to ROME." The stay at Puteoli had given time for the news of his arrival to reach Rome; and the Christians of that city sent to meet him as far as the stations of *Appii Forum* and the *Three Taverns*, on the Appian Road. The prefect of the prætorian guard (at that time the famous Burrus) to whom the prisoners were delivered (Acts xxviii. 16) is likely to have received such a report from Julius as procured special favor for St. Paul. Though still, like state prisoners even of the highest rank (as in the case of Agrippa under Tiberius), having one arm bound to the soldier who kept him night and day, with that chain to which he makes touching allusions,[6] he was suffered to dwell by himself in his own hired house, of course within the precincts of the *Prætorian Camp*,[7] and—what he valued far more—to receive visitors and discourse freely with them of the Gospel (Acts xxviii. 11–16, 30, 31).

Beginning here also with his own nation, the apostle, three days after his arrival, invited the chief men among the Jews to come to him, and, addressing them as *brethren*, he freely explained to them his present position. Though innocent of any crime against the Jewish law or customs, he had been given at Jerusalem into the hands of the Romans; and, when they were ready to acquit him, the opposition of the Jews had constrained him to appeal to Cæsar. He was now at Rome, not to accuse his nation, but a prisoner to answer for his faith in "the hope of Israel." They replied that they had received no letters from Judæa about him, nor had any of the brethren coming thence spoken any harm of him; and they expressed their desire to hear his own views, adding, however, "as for this sect (or *heresy*) we know that it is everywhere spoken against"—a phrase which seems to betray the germs of that ill-will which so soon broke out, but which may have been at first suppressed by their own curiosity as well as by St. Paul's courteous bearing. They named a day to give him a full hearing, and came in large numbers to his lodging (Acts xxviii. 17–22).

[6] Acts xxviii. 20; Eph. iii. 1; iv. 1; vi. 20; Philem. 10, 13: and so in his second imprisonment (2 Tim. i. 16; ii. 9). This was called the *custodia militaris*.

[7] Acts xxviii. 30. This explains Phil. i. 13: "My bonds in Christ are manifest in the whole *Prætorium* (not *palace*, as in the authorized version), and in all other places."

At this second interview Paul spent the day, from morning to evening, in "testifying the kingdom of God, and persuading them concerning Jesus, both out of the law of Moses and out of the prophets." Some believed, and others believed not, and these were clearly the most. They went away disputing with one another, after Paul had uttered the words of Isaiah which Christ himself had applied to the unbelieving nation (Isa. vi. 9), and repeated the announcement he had so often made before: "Be it known, therefore, unto you that the salvation of God is sent unto the *Gentiles*, and that they will hear it." The Jews departed, and "*had much reasoning among themselves*"—words which show that this last of the proclamations of Christianity to them recorded in the New Testament was not altogether in vain. And here we seem to see the reason why the "Acts of the Apostles" ends with such apparent abruptness. As the narrative which illustrates the command of Jesus to his apostles, to "preach the Gospel to the whole world, beginning at Jerusalem," it commences with the opening of that commission at the religious centre of the world; it traces the successive offers to the Jews of Judæa, Samaria, and the dispersion, to proselytes and Hellenists, in all the provinces that they frequented; and it shows how their general disbelief caused the Gentiles to be received, step by step, into their place of privilege; till the apostle, bringing back the offerings of those Gentile converts to bless his countrymen at Jerusalem, was finally rejected by them, and sent in chains to Rome. There, in the capital of the world, the unbelief of the last section of the Jewish family to whom he revealed their Messiah, completed the first stage in the history of the diffusion of Christianity, at which the mass of the Jewish race are, for the time, cut off from the kingdom of God. Their rejection, *for the time*, was completed, as our Lord had predicted, by the destruction of Jerusalem by Titus in A.D. 70.

As to the apostle himself, the concluding words of the "Acts" hint at the issue of his imprisonment, by telling us that it lasted *two whole years*. What followed may be partly learned from his Epistles, with some uncertain help from ecclesiastical tradition. In brief, it appears that at the end of these two years his case was heard by Nero, who acquitted him (A.D. 63); that he then spent a period, which some reckon at five years, others at two or three, in journeys of uncertain extent, but which brought him again to Ephesus. Here he is supposed to have been again arrested and carried to Rome; but, at all events, it is certain that he was imprisoned there a second time, condemned by Nero, and put to death, in the great persecution of the Christians by that emperor. According to the uniform tradition, the apostle was beheaded, with-

out scourging (as the privilege of his citizenship), outside the gate leading to the port of Ostia. The date of his death appears to have been about midsummer A.D. 66 or 67. Tradition fixes it to June 29th, the ancient joint feast of St. Peter and St. Paul.[8]

The light thrown by Scripture upon this period is to be sought in the later Epistles of St. Paul. Those to the *Ephesians*, to *Philemon*, to the *Colossians*, and to the *Philippians* belong to his *First Imprisonment*—the first three being written about the same time and sent to Asia by the same messengers (about the autumn of A.D. 62); and the last somewhat later (in the spring of A.D. 63), when the apostle was looking for a speedy issue of his cause. The *Epistle to the Hebrews*, though its date and even its authorship are disputed, was probably written when his liberation was pretty certain, or even, as some think, actually accomplished. It contemplates a speedy visit to the Churches of Judæa, which were about this time subjected to the persecution, to which the writer clearly alludes, and in which the Apostle ST. JAMES THE JUST and other leaders of the Church were put to death by the high-priest Annas, in the absence of the procurator Albinus (A.D. 62).[9] We must not here discuss the questions involved in the first two (in order of time) of the three *Pastoral Epistles* (1 *Timothy* and *Titus*), which imply visits to *Crete* and *Ephesus* in the interval between Paul's first and second imprisonments, and a severe conflict with those new forms of Eastern heresy which are reproved by St. John in the *Apocalypse*. Finally, the *Second Epistle to Timothy* clearly shows the apostle once more a prisoner at Rome, with a certain and immediate prospect of martyrdom. And now his work is done; the last tie of service that bound him to the world is severed; the goal to which he had pressed forward is within his reach: "*I am now ready to be offered*, and the time of my departure is at hand. I have fought a good fight, I HAVE FINISHED MY COURSE, I have kept the faith. For the rest, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, *but unto all them also that love his appearing*" (2 Tim. iv. 6–8). The last words put the finishing-stroke to the apostle's course: he ends, as he began, "a pattern for them that should hereafter believe on Christ." We may well be content, though our curiosity about the precise time and manner of his departure remain unsatisfied, when we have this last view of him in his own writings: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen" (2 Tim. iv. 18).

[8] St. Paul's share in this feast has been transferred to the day kept in celebration of his conversion, namely, Jan. 25th.

[9] Their martyrdom is thought to be referred to in Heb. xiii. 7.

Whether tradition be right or not in associating the martyrdom of St. Peter with that of St. Paul, the relations between these two chief apostles naturally lead us to inquire what is known of the later history of Peter. The consecutive story of his part in the foundation of the Church ceases with his miraculous deliverance from prison, after which he left Jerusalem (Acts xii. 17). We are not told whither he went; certainly not to Rome. His last appearance in the "Acts of the Apostles" is at the "Council of Jerusalem," where we find him giving his opinion without exercising any "primacy," or even acting as president (Acts xv.). It was probably about this time, as we have seen, that Peter, with James and John, came to the cordial agreement with Paul and Barnabas, that these latter should go to the Gentiles, and they to the circumcision (Gal. ii. 9).[10] The reproof of Peter by Paul for Judaizing at Antioch probably occurred soon after (Gal. ii. 11). That it had no evil effect on the union of the two apostles is proved by that striking passage, in which Peter speaks of the Epistles of "our beloved brother Paul," which also bears the most decisive of testimonies to those Epistles as being a part of the *Scriptures*. From the address of Peter's First Epistle we gather that he labored among the Jews of the "Dispersion" in the north and west of Asia Minor (1 Pet. i. 1); not, however, to the exclusion of the Gentiles (1 Pet. i. 14–81; ii. 9, 10); and the salutation fixes the apostle's abode at this time at Babylon (1 Pet. v. 13). From it we also learn that he was assisted by Mark, and by Silvanus, the former companion of St. Paul. The whole tone of the Epistle is that of a man advanced in life, and approaching the end of his course. Scripture tells us nothing more of Peter, save the Lord's prophecy of his martyrdom, which has always been understood to imply *crucifixion* (John xxi. 18, 19); and there is a well-attested tradition that he suffered that death at Rome in the Neronian persecution, about the same time that Paul was beheaded (from A.D. 65 to 68). The beautiful fancy which makes them fellow-prisoners seems to be excluded by the absence of any allusion to Peter in Paul's Second Epistle to Timothy.

Peter was not the only apostle to whose future course our Lord alluded. The prophecy of his own end excited that curiosity respecting the fate of John which Christ rebuked with a saying which was misunderstood at the time, and was afterwards made the foundation of wild legends. But as John himself warns us, "Jesus said not unto him, *He shall not die*, but *if I will that he tarry till I come, what is that to thee?*" (John xxi. 23). The sound of these

[10] *Cephas*, which occurs also in the Gospel of St. John and the First Epistle to the Corinthians, is the Chaldee form of the apostle's name, and has the same signification as the Greek Πέτρος, *a stone*.

words would cheat the sense, if they were not meant to promise a very long life; but beyond this they contain the positive prediction that John alone of all the apostles would survive the *Destruction of Jerusalem*. We have found him, in the opening scenes of the "Acts," specially associated with Peter, and he last appears as joining to confer the gift of the Holy Ghost on those very Samaritans upon whom he had once wished to call down another sort of fire from heaven (Acts iii., iv., viii.; comp. Luke ix. 51–56). Though he did not speak in the "Council of Jerusalem," Paul names him, with Peter and James, as the "pillars" of the Church, who shared in the more private conferences and in the agreement about their work among the Gentiles and the Jews (Gal. ii. 9). We next hear of John in that close connection with Asia Minor which is attested by his great "*Revelation*," addressed, with its introductory Epistles, to the Seven Churches of the Province of Asia. Of these, EPHESUS, which tradition makes his special bishopric, still preserves in its ruins the name of the "Holy Divine." His connection with that Church can not have begun before the date of Paul's Epistle to Timothy; and his Epistles to the Seven Churches imply that he was banished to Patmos at the time of some great persecution. The general weight of testimony fixes this under DOMITIAN, who reigned from 81 to 96 A.D. Among the legends of the apostle's later life, which are of very various authority, is the beautiful scene of his being carried into the Church of Ephesus to utter, with his failing strength, the memorable words of his Epistle, "Little children, love one another." The time of his death is variously given; but the earliest date is considerably after the Destruction of Jerusalem by Titus in A.D. 70. Thus did he "tarry till Christ came" in the judgment which he had described in that great final discourse to his disciples, which makes the fate of the Jewish nation the type of his last coming and of the end of the world (Matt. xxiv.).

For the destruction of Jerusalem may well be called *the coming of the Son of Man*, not only in just judgment upon those who had rejected him; not only as a sovereign visits with desolation a rebellious province that has refused all offers of mercy; but as the completion of the first great step in the establishment of his kingdom upon earth. And since this is the most momentous revolutionary epoch in the religious history of the world that ever was or that ever shall be, it is fitly made, in the latter part of the discourse, the type of the "coming of the Son of Man in the clouds of heaven with power and great glory," to destroy all that is earthly and corrupt in the Church and world, to "gather his elect from the four winds of heaven," to judge the quick and the dead, and to establish his everlasting kingdom.

APPENDIX.

A. TABLES OF WEIGHTS.

TABLE I.

Silver Weights.					Grains.	Lbs.	Oz.	Correction.
Gerah					11	..	$\frac{1}{40}$	+ ·06 gr. nearly.
10	Beka				110	..	$\frac{1}{2}$	+ ·6 gr.
20	2	Shekel			220	..	$\frac{1}{1}$	+ 1·75 gr.
1200	120	60	Maneh		13,200	2	..	— 2 oz. nearly.
60,000	6000	3000	50	Talent (Kikkar)	660,000	100	..	— 6 lb. nearly.

TABLE II.

Gold Weights.			Grains.	Lbs.	Oz.	Correction.
Shekel			132	..	·3	+ ·75 gr.
100	Maneh		13,200	2	..	— 2 oz. nearly.
10,000	100	Talent (Kikkar)	1,320,000	200	..	— 12 lb. nearly.

B. TABLES OF MONEY.

TABLE III.—OLD HEBREW MONEY. (By Weight.)

I. Of Silver.				£.	s.	d.
Half-Shekel (Poll-tax for the Temple)				0	1	6
2	Shekel			0	3	0
120	60	Maneh		9	0	0
6000	3000	50	Talent	450	0	0

			II. Of Gold (at £4 per oz. Troy).	£.	s.	d.
Shekel				1	2	0
100	Maneh			110	0	0
10,000	100	Talent		11,000	0	0

Note.—As the Gold Talent was twice the weight of the silver, and the ratio of gold to silver was rather more than 12.1, these results agree closely enough.

TABLE IV.—MONEY OF THE ASMONÆAN PERIOD.

			Copper, Silver, and Gold.	£.	s.	d.
? Sixth (of Shekel)—Copper				0	0	6
1½	Quarter (of Shekel)—Copper			0	0	9
3	2	Half (of Shekel)—Copper and Silver		0	1	6
6	4	2	Shekel—Silver	0	3	0
Daric—Gold				1	2	0
Note.—Herod's three Copper Pieces:						
(1) Probably equal to the Quarter-Shekel				0	0	9
(2) " Half "				0	1	6
(3) " three times the first				0	2	3

TABLE V.—CURRENCY IN THE TIME OF CHRIST.

			I. Jewish and Roman Copper.	£.	s.	d.
Lepton (Mite)				0	0	$0\frac{1}{16}$
2	Quadrans (Farthing)			0	0	$0\frac{1}{8}$
8	4	Assarion or As (Penny)		0	0	$0\frac{1}{4}$

			II. Roman and Greek Silver.	£.	s.	d.
Denarius (Penny), 16 times the As = Drachma				0	0	9
2	Didrachm (of account) = Half-Shekel			0	1	6
4	2	Stater or Tetradrachm = Shekel		0	3	0

GOLD MONEY is referred to in the New Testament, without reference to specific values. The following were the pieces in circulation:

	£.	s.
(1) The Imperial AUREUS, worth about	1	1
(2) Greek STATERS, of probably about the same standard as the Persian Daric	1	2

The TALENT is often mentioned in the New Testament, but in a manner which leaves it quite undetermined whether the word is a translation of the old Hebrew *kikkar*, or whether it refers to the Greek or other systems which prevailed throughout the East. Of these systems the most general was:

(1) The ATTIC TALENT OF SILVER, worth about £243 15*s.*, or approximately £250

But there were also—

(2) The EUBOIC TALENT, worth £338 10*s.* 10*d.*, or nearly £340
(3) The ÆGINETAN, worth £406 5*s.*, or approximately £410

C. TABLES OF MEASURES.

TABLE VI.

HEBREW MEASURES OF LENGTH.					Inches.	Approximate Feet.	Approximate Inches.
Digit					·7938	..	·8 or $\frac{13}{16}$
4	Palm				3·1752	..	$3\frac{3}{16}$
12	3	Span			9·5257	..	$9\frac{1}{2}$
24	6	2	Cubit		19·0515	1	7
144	36	12	6	Reed	114·3090	9	6

Some authorities add—

	Ft.	in.
The Arabian *Pole* of 8 Cubits	12	6
The *Measuring-line* of flax (or Schœnus), of Ezek. xl. 3, of 80 cubits	125	0

NOTE.—According to the more common view, which makes the cubit nearly 22 inches, all these measures would have to be increased in proportion.

TABLE VII.—FOREIGN MEASURES OF LENGTH AND DISTANCE.

							Miles.	Feet.	Inches.
Roman Foot (Pes.)=·96 of Greek foot							..	..	11·6496
$1\frac{1}{24}$	Greek Foot (πούς)						..	1	0·135
5	$4\frac{2}{5}$	Roman Pace (*passus*)					..	4	10·248
$6\frac{1}{4}$	6	$1\frac{1}{2}$	Greek Fathom (ὀργυία)				..	6	0·81
625	600	125	100	Furlong (στάδιον)			..	606	9
5,000	4800	1000	800	8	Roman Mile		.9193	=4854	..
18,750	18,000	3750	3000	30	$3\frac{3}{4}$	Persian Parasang	$3\frac{1}{4}$ nearly.	..	

D. MEASURES OF CAPACITY.

TABLE VIII.—HEBREW MEASURES OF CAPACITY FOR LIQUIDS.

Log.		
12	Hin.	
72	6	Bath.

TABLE IX.—HEBREW MEASURES OF CAPACITY FOR THINGS DRY.

Cab.				
$1\frac{4}{5}$	Omer.			
6	$3\frac{1}{3}$	Seah.		
18	10	3	Ephah.	
180	100	30	10	Homer.

TABLE X.

	(*Josephus.*) Gallons.		(*Rabbinists.*) Gallons.	
Homer or Cor	86·696	or	44·286	$10\frac{3}{4}$ or $5\frac{1}{2}$ bushels.
Ephah or Bath	8·6696	"	4·4286	
Seah	2·8898	"	1·4762	
Hin	1·4449	"	·7381	
Omer	·8669	"	·4428	
Cab	·4816	"	·246	
Log	·1204	"	·0615	

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THE END.